

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "THE PUBLISHING COMPANY OF THE PACIFIC,"—an Incorporated Company. The Directors for 1885 are: S. S. Smith, A. P. Flint, W. M. Seabury, I. P. Rankin, John Kimball, J. M. Haven and W. W. Chase.

The Pacific.

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WHOLE No. 1730.

SAN FRANCISCO, CAL., JULY 8, 1885.

VOL. XXXIV... No. 28

General Association of Massachusetts.

EIGHTY-THIRD ANNUAL MEETING.

NEW BEDFORD, June 19, 1885.

DEAR PACIFIC: The Congregational hosts of the old Bay State began flocking into this old noted port of whale ships on Tuesday, the 16th inst.

This Association is so unlike ours of California that I was doomed to some disappointment. They have 532 churches in this Association, and are compelled to make it a representative body. It consists of 258 elected delegates, as follows: There are twenty-five local Conferences, each of which sends six delegates, who shall be laymen, and twenty-seven Ministerial Associations entitled to four delegates each, who shall be ministers.

They assembled at 3 o'clock in the North church, a fine stone building in the pastoral charge of Rev. A. H. Heath, a young man of prepossessing address, who greeted every stranger with a cordiality most acceptable to those who were indeed strangers. In his address of welcome he alluded to the fact that just twenty-three years ago, in 1862, the Association last met in that town and in that church, and in that pulpit stood Dr. A. L. Stone, now of San Francisco, to preach the sermon. His text was Isaiah ix: 22: "A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time." The Doctor's soul, at that period, was full of zeal and fire for our beloved country, and his sermon had reference to the great rebellion then raging in all its terror. Devotional services were first held, after which the organization took place, by the choice of Deacon Charles A. Richardson of Chelsea, one of the editors of the *Congregationalist*, as Moderator.

Rev. Wilbur Johnson of Medford reported for the State Committee on Temperance, showing the result of the efforts of the committee in striving to arouse an interest for active temperance work in the churches and the Association. Of the twenty-five Associations, seventeen of them have Committees on Temperance, some to aid in the movement for scientific temperance instruction in the schools, others to secure addresses and discussions.

Mrs. Mary H. Hunt of Hyde Park was introduced to speak on the question, "Why the Church should engage in temperance work, and what it can do." The Church is pledged to do all in its power to advance the work of Christ. She had learned from a prison official that things seemed to grow worse and worse in Massachusetts. In six years the commitments for drunkenness had doubled. Boston has seventy-five millions invested in the liquor traffic, and ten thousand men engaged in the business, and Boston confesses that she is incapable of self-government. Hence the passage by the Legislature, a few days since, of the Police Bill, forming a Board of Commissioners to appoint all of her officers. Democracy, Catholicism and rum now have the rule in Boston.

The old notions that alcohol possesses properties which do not belong to it are dispelled. It is now known to be a poison—a brain poison—a chemical poison. More souls can be destroyed by the saloons, the distilleries and the breweries in a day than the Church is saving in years.

What can the Church do? Secure laws for scientific temperance instruction in all our schools. Thank God that such a law has this day been passed by the Legislature of this State as this telegram announces, and the bill is in the hands of the Governor, who is certain to sign it.

The first thing requisite is organization. In the State of Massachusetts are 532 Congregational churches, with 90,000 members. This is a noble army to work on a population of one and a half million—one to every twenty—besides the loyal workers from other denominations. This is the organization, if they are only ready to work. With such a force Massachusetts ought to be able to abolish the evil of intemperance. There are 20,000 children in this State one or both of whose parents were arrested for drunkenness last year. What is the future of those children unless they are cared for and carefully guarded? They will graduate into the criminal classes by sheer force of circumstances.

In the evening Dr. J. T. Duryea of Boston preached the sermon from Mark iii: 14: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." The origin and birth of the Saviour was first considered. He was the Son of God. He became the Son of man. Jesus was a true man in all the elements, though not severed from the personal life of God. So natural was his development that it was not understood by those nearest him. Christ glided into the religious life as naturally as into human life. Here and there he saw a man, and beckoning to him, said: "Follow me!" He had a personal charm, which set a web about the wills of men and made them captive. He set the twelve apart that they might be with him and receive the revelation of the Father through him, and this revelation was to be reproduced in their characters and revised in their lives. So he put himself into man, and, through the company of his faithful disciples, he still

remains. The outcome of Christ's ministry was the making of several men that might take up his life-work and finish it. When he said he would come again, he meant in the Spirit, and so Christ lives in the heart of every true child of God. And so to-day the success of the preacher depends more on what he is than on what he knows. His great work is to woo and win. We must know of the loving, clinging Father—the Fatherhood of God. The only way to get rid of darkness is to put light into it. The woman who touched the hem of his garment was healed. So we must be so full of Christ and the Holy Spirit that men cannot come in contact with us without being raised to a higher level and be enlightened and blessed.

It was a grand discourse, of which this sketch is too meager to give a just view of it. The sermon was followed by the holy communion. The officiating clergymen were Dr. Furber of Newton and Rev. Evans Scudder of Great Barrington. On Wednesday morning they met for business and devotional exercises, from 8:30 to 10 o'clock. Rev. Daniel P. Noyes, Secretary of the Committee on the Work of the Churches, made his report. It was principally devoted to a discussion of methods of church work and of revivals. Much of the report was given to extracts from reports made by pastors of churches all over the State. Revivals were reported from Yarmouth, the second and fifth of Plymouth, and Falmouth. One instance was reported where there had been forty prayers in thirty minutes. (Peter must have taught them!) No extensive awakening was reported. The next subject for consideration was "The Work Among the Children and Youth." Six gentlemen took part in this discussion, and many valuable suggestions were made, but I dare not take space to report them. Samuel B. Capen of Boston is notably one of the earnest and able Christian workers in behalf of children—a worthy example for other active business men. His address bristled with good, practical points. At the close of this discussion the Moderator announced that a brother was present from San Francisco who would address them, and he was sure the brethren would be glad to hear from these remote regions, and especially from Dr. Stone, who occupied that pulpit at their last meeting here. Your correspondent could not well escape the dilemma, with only five minutes' notice, and presented the salutations of our Congregational churches of California in the most cordial and fraternal manner, telling them many things about our work in California and the possibilities and probabilities which are before us.

In the afternoon the seventy-fifth anniversary of the "American Board" was observed. Dr. N. G. Clark, Secretary of the Board, addressed the meeting. For the first forty years of the existence of the Society, he said, one-half the missionaries labored with the North American Indians. At that time there was a demand for fields in which to work, and it was hard work to get into India, the Sandwich Islands or other heathen countries. As late as 1830 225,000 persons only could be counted who were accessible to missionary work, and there were 225 men and women engaged in the work. The world was closed.

There has been sent out a little less than 600 ordained missionaries, less than one-half as many as are now engaged in "home mission work," and they have brought into the churches 100,000 souls. The work is being carried on in twenty-four languages about the globe. Christian literature has been put into forty-four languages, spoken by more than one-half of the human race.

In 1880 there were 166 ordained missionaries; to-day there are 151. Yet the work has enlarged and the number of church members has increased five-fold. He thought we are too much absorbed, not in Christ, but in Christianity in our land. (I regret that he gave expression to such a sentiment.) We make palaces of poorhouses and pour out fortunes on colleges, to realize blessings merely incidental to the saving knowledge of Christ. The anniversary of the Massachusetts Home Missionary Society was next in order.

The report of the Executive Committee shows the bequest of the late Samuel Suet to amount to \$433,750. A vigorous address was made by Rev. Calvin E. Amaron of the French Protestant Church of Lowell, regarding Romanism and our duty to those in our midst.

Rev. H. A. Schauffler of Cleveland made an earnest and effective address, first calling attention to the large foreign element in our population. In Massachusetts one-quarter of the population is foreign born, and nearly one-half are of foreign parentage. It was folly, in his opinion, to underrate the power of Rome in this country. It is the most dangerous organization in the country.

At the Wednesday evening session the topic was "Is it Desirable that the People of our Congregations be Encouraged to Participate more Actively in the Services of Worship?"

The Rev. Dr. A. S. Walker of Spencer was the first speaker. He sketched an order of services as he once found it in the central part of the State. First there

was the voluntary on the organ, which seemed rather a matter of form to cover up the lateness of some of the congregation than to still any discordant feelings in the soul.

The congregation felt disposed to criticize the anthem by the choir, which followed, as they would any other musical performance. During the invocation there was scarcely a bowed head in the congregation, and in announcing the hymn it seemed to have been the aim of the chorister to select one which nobody knew. This is a barren service. An extra case? I should be glad to think so. We want something more.

It is difficult to keep the attention of a congregation unless it is a more active participant. How many times the remark, "I found it difficult to keep my mind from wandering," is heard! The speaker said he would not advocate a full liturgical service, but would only urge a more active participation than is now the custom. He spoke of the grand and devotional change which had been brought about in that same Church. Now it is a service for the people, and in it they reverently join.

The topic, "Effective Spiritual Power Dependent on Intensity of Spiritual Life," was discussed by Rev. E. H. Bixington of Monson. It is in close communication with Christ, he said, that we may hope for this power. Unless we live lives of eminent self-denial and prayer, we cannot be successful in the conversion of sinners.

Dr. R. R. Meredith of Boston was the next speaker. There are three things, he said, which are coming to the front in the thought of all religious bodies. The first is work among the children, the second is work among the foreign-born who are swarming this country, and the third is the work of Christ among the neglected. These are the throbbing problems before the Church of Jesus Christ to-day, and the Church recognizes them. He proposed, he said, to say a few words upon this latter question of reaching the masses. At every convention which he had attended for years this question had been discussed in one form or another, and over and over again the common-sense answer has come: If we would reach them, we must go down after them, and we will never get a solution at any other point. The Christian Church must get up its loins, get out of its cushioned seats and ease and go down after them. The obligations of Christ are upon us, and Christ says if they won't come you are responsible if you don't send the gospel to them. To reach the masses in our cities we must organize and go to work among them and secure a place for a church—not a mission—but a branch of the union church. Then a branch of the church must go down there among those sinning people, the baptism of the divine Spirit to be their qualification, and they should go because Christ commands it. The masses will be reached when the people recognize their obligations and go and work for Christ's sake. The poor, the vicious and the children are the three classes Christ specially cared for, and we have the same with us to-day. Go to them in the spirit of the Lord Jesus Christ and they will be won, in spite of their ignorance, skepticism, socialism, Romanism or anything. We can't reach down to them.

We have got to go down. This address of Dr. Meredith struck the key-note and was loudly applauded. On Thursday the report of Sunday-schools was presented by Deacon Bridgeman. The total number of officers is 2,778; of teachers, 9,964; of scholars, 97,440; conversions during the year, 1,792, a gain of 250 over last year. He claims that, in his opinion, the nation was to be reformed through the work in the Sunday-schools. I regret exceedingly to call attention to such facts as this report reveals, viz., that less than two children have been converted to each 100 children in the school during the year, and the report also shows that seven teachers and officers, on the average, have been employed to secure one conversion. In heaven's name, how is the kingdom of Christ to be established by such a work as this? Several addresses followed. At 11 o'clock the delegates, with several hundred friends, took a sail down the bay in steamer *Monohansett*, by invitation, among the islands for two hours, and gave great pleasure.

I was glad to make the acquaintance of the Rev. George M. Boynton of Jamaica Plain, who is to fill the pulpit of the First Congregational church, San Francisco, for five Sabbaths in August, who will go, I trust, in the fullness of the blessing of the gospel of Christ. With fraternal salutations, S. A. C.

Mr. Moody announces that a convention of ten days will be held in Northfield, Mass., commencing August 5th, and closing August 15, 1885. Christian workers are invited from all parts of the country. Application for accommodation will be received until July 10th; address to D. L. Moody, Northfield, Mass.

A letter from Deacon S. A. Chapin gives this welcome intelligence: "We are to spend another summer at the 'Isles of Shoals,' after which I shall expect my face to be turned Pacificward before the winter approaches."

A Memorable Scene.

At midday of Tuesday, June 23d, on the dusty roads leading toward Skyland, were hundreds of sorrowing hearts tolling up the mountains. Some were in carriages, some in wagons, some on horseback and some on foot, but all moved by a common impulse, until a long procession was formed, winding its slow way high up among the mountains, and halting at a beautiful knoll in a region of surpassing loveliness. Here, under the deep-blue canopy of heaven, sheltered from the bright rays of the noonday sun by the spreading branches of a group of magnificent old oaks, the sad procession paused, and, with bowed heads, gathered silently about the bier of their beloved neighbor, teacher and friend, Professor H. B. Norton.

Called so suddenly from his beautiful Skyland home to his fairer mansions in the sky, it seemed particularly fitting that the last sad rites should be paid to him in the midst of scenes he loved so well, and that there, where his works praise him on every side, he should be laid away for his long rest.

Rude seats had been prepared, and a pulpit improvised for the occasion, back of which stood an organ, surrounded by the choir of singers that assist in the Sunday services held in the schoolhouse not far from Skyland, where, two weeks before his death, Professor Norton—always about his "Father's business"—had preached a most impressive sermon from the text, "Ye must be born again."

The funeral services were most appropriate and impressive. After singing by the choir, reading of Scripture selections by Rev. C. W. Hill of San Jose, and a fervent prayer by Dr. Stratton of the "University of the Pacific," Mr. Hill gave a brief historical sketch of Professor Norton's life, setting forth the noble work done by him as an educator and a minister of Jesus Christ. Eloquent and touching tributes to the rare worth and fidelity of the departed one were also given by Dr. Stratton and Rev. T. K. Noble, and the services closed with a feeling prayer by Rev. Dr. Beckwith, to Him who doeth all things well, beseeching the presence of the Divine Comforter for the mourning hearts, while, mingling with all the service, the sweet songs of the birds overhead seemed calling upon the stricken hearts to look up and beyond, to that bright world where there is no more sorrow, no tears, nor any death. The air was laden with the perfume of the flowers strewn in rich profusion about the bier, and woven into many rare and beautiful designs. The whole scene was most impressive, and will never be forgotten by those who were privileged to witness it. Had a voice been heard saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," it would have awakened no surprise, for the place seemed the very gate of heaven. And when the benediction had been said, and the face of him they loved and honored was uncovered, and the throng of mourners began the sorrowful march past the bier, it was quite evident that all were indeed mourners; tears were not alone that day for the young, the tender, and the near kindred, but were seen coursing down the bronzed faces of the strong men of the mountains, who had found in him a friend and a brother; lying there so calm, so still, so unmoved by the touching scene, he might, without irreverence, have exclaimed in the words of his beloved Master: "Behold my mother and my brethren!" When the last farewells had been said by all that multitude of mourners, and by the stricken widow, and the orphaned children, and the devoted sister, the casket was tenderly raised; and, followed by the long procession, all on foot, carried by the brothers of an order to which he belonged, to a neighboring knoll, where his grave had been prepared, he was laid away by loving hands to sleep "until the resurrection morning."

C. E. N.

Washington Letter.

WASHINGTON, D. C., June 30, 1885.

The close of the fiscal year of the Government is always an important period in its history. This year it is especially so, for it will work many changes in the personnel of the Government. The most important office, the Collectorship of the Port of New York, the office which caused a schism in the Republican party four years ago, has been filled by Edward Y. Hadden of New York. The appointment caused considerable surprise here, because it was not expected to be made before to-day, and it was supposed that another would be the fortunate man. It had been decided that Mr. Thompson had the inside track, and when at 12:30 o'clock, just one-half hour after the expiration of the term of the Collector appointed by Garfield, the name of Mr. Hadden was announced, there was general consternation and strong dissatisfaction among the politicians. If Mr. Hadden's election was a surprise, the appointment of Mr. Beattie to be Surveyor of the Port, and of Mr. Burt to be Naval Officer, was equally unexpected. Neither place was vacant, but was made so by the President, who believes that the officers of the Custom House should be in accord

with the Administration in order to effect the complete change of methods which he and the Secretary of the Treasury desire to bring about.

Mr. Hadden was born in 1828, in New York city. He was a partner in the shipping firm of Wetmore, Cryder & Co., and conducted for thirty years their large custom house business. He is Vice-President of the North River Bank and a director in several insurance companies. He is an old-fashioned Democrat, never having voted the Republican ticket. His father studied law with Alexander Hamilton, and represented New York city at the opening of the Erie Canal. Mr. Beattie was an associate lawyer in the corporation counsel's office during Secretary Whitney's term. He has been an active man in the county Democracy organization, is at present deputy clerk of New York, and has always been a Democrat. Colonel Burt was formerly a naval officer, and was removed by President Arthur. He is at present chief examiner of the New York Civil Service Commission. He supported Cleveland for Governor in 1882, and was an active supporter of the Democratic candidates last fall. The term of Graham, the present incumbent, will not expire until 1887.

Mr. Malcolm Hay, the First Assistant Postmaster-General, has come in for a good share of the criticisms made by politicians and others in regard to the slowness with which changes have been made; but during the past ten days 567 cases of removals, vacancies and appointments have been examined by him, and every paper carefully considered. Out of this number 344 appointments have been made, and 222 cases were held over for the purpose of further inquiry into the merits of applicants, or because where no vacancies existed no reasons were filed for removal. These cases are again taken up when the deficiencies are supplied. Mr. Hay attends to these duties, which is only a branch of the work of the office; and as may be seen from the above a great deal is being done. In the methods he has adopted he is simply the agent of that policy which is laid down and defined by President Cleveland as the policy of the Administration.

Numerous stories have been published in regard to the physical condition of Mr. Hay. He certainly has the appearance of being in very poor health. He sits in an armed easy-chair, with his head resting languidly back against the cushion. He is very pale, and his voice sounds like that of a sick man, or of one who is just recovering from a severe illness. I am told, however, that he is not by any means so bad off as he has the appearance of being. He is really no worse than he has been for a number of years past.

"I will say one thing," said Chief Clerk Fowler, "and that is that Mr. Hay does more work than any of his predecessors of whom I have known anything. He is a very conscientious man, and attends to his work very diligently and carefully. He is not a strong man physically, to be sure, but he carefully husband his strength, and accomplishes a great deal. He works at his correspondence every night after he has gone home, and thus works off very much more than would be supposed."

The inhabitants of Terra del Fuego are said to be the lowest human beings in the scale of existence now living. Their language contains no word for any number above three. They are unable to distinguish one color from another; they have no religion and no funeral rites, and they possess neither chiefs nor slaves. Their only weapons are bone-pointed spears, and as they grow neither fruits nor vegetables, and their country is naturally barren, they are obliged to live on animal food.

The Woman's Board OF THE PACIFIC.

President, Miss LUCY M. FAY, 1312 Taylor Street, San Francisco.
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Mrs. J. H. WARREN, 1526 Eddy St., San Francisco, and Mrs. I. E. DWIGELL, Pacific Theological Seminary, Oakland, Home Secretaries.

We learn that "Mrs. Pickett's Missionary Box," in the W. B. M. P. Column of June 17th and 24th should have been credited to the *Advance*, in which it first appeared. The article and credit were printed as handed in.

Our Board in Vacation.

June is the vacation month on this Coast, when many of the tired workers go apart awhile to sea, or mountain, or wooded vale, for rest and change of scene. Mothers must take the children, emancipated from school, away from the busy street, with its doubtful influences, into the fields and woods, or on the sandy beach by the sea, where, in freedom from restraint, mind and body may for awhile breathe in a more healthful atmosphere, and get strength and vigor for the coming days.

And so, all our meetings in June

are conspicuously small; and this was no exception, but twenty being present. This was held in the Third church, San Francisco.

A wedding party, to witness the union of two of the dear young people of this church, gathered just previous to the meeting, and the flower-decked arch and pendent bell of flowers, and mammoth ferns brought by the good pastor himself for this occasion, were very pleasant to the eye. These ferns brought a whiff of the moist and sunny glens where, unhindered, they had attained such growth.

But three out of the eleven who compose the Executive Committee of the Board were present, viz., the Treasurer, one Secretary and one Vice-President, Mrs. Parker, who led the meeting. She opened to the forty-sixth Psalm. In this Psalm, in which are scenes of trial, he was wont to strengthen himself in God. A deep and earnest prayer followed, that He who promised the blessing to "two or three gathered in his name" might be with us. The Treasurer's report was not especially encouraging, as it appeared that only one-third of the amount required to meet our pledges was gathered in. Will our auxiliaries please take note of this and bestir themselves to aid us in gathering in the pledged amount? If we could get \$1 from each of the female members of our churches, or a sum equal to this by the larger sums from the favored few, the amount would easily be raised. Will not our pastors aid us in this by bringing this need and this possibility before their people? In view of this need, and as we had no fresh intelligence from our mission fields, it was felt that fresh help and strength and wisdom should be sought in this our time of anxiety. And so it was proposed that this meeting should be almost entirely a prayer-meeting. Miss Gunnison, our new young missionary, being present, it was felt that now, in the beginning of this new life of consecration to the work of the Master, and of her new relation to us, that she should be especially remembered in our prayers this afternoon. And so, on faith's uplifting wing, the voice of prayer went up almost unbroken during the hour. Will He hear and send the blessing we crave? Miss Gunnison was asked to give us a few words as to the way in which she had been led into this path of self-denying service. And here, as we noticed the shrinking manner and trembling voice, we said to ourselves, "Is this our dear young sister's first self-denial?" It is no small thing to find one's self dragged from the privacy of one's daily life into the publicity and exactions which the new life and service seem to demand. And yet it is inevitable. That our missionaries may receive our full sanction and confidence as we send them far hence, to carry the unsearchable riches of Christ to undying souls beyond us, we must satisfy ourselves of their fitness and qualifications for this work. And so it was with the deepest interest that we listened to Miss Gunnison's brief account of the tender way in which she had been led, and it was just as we would have had it—in the order—the call to a higher consecration first, the call to a missionary life following. It was one Sunday evening, on the way to church, there came to her soul this question, "Can you give up all for Christ?" then, "Can you leave home and friends and country for him?" She confessed that this was not easy, yet her purpose was fixed. We will not forget to bear her on our hearts during these days of preparation, before she leaves on this blessed mission, which will probably be in September.

Near the close of the meeting some one noticed a strange face in the rear of the room. This proved to be none other than Miss Talcott, whose letters from her school in Kobe have so often interested us during the past few years. Miss Talcott is the sister of Mrs. Fisher of Oakland. She went out in 1873, and has been in this country for the past year for rest. She told us something of the Kobe school, which, to some of us, has peculiar interest from the fact that we have an investment of \$2,000 in the building. There are 80 girls in this school, 12 in the first class, all of whom are Christians. The second class of 9 are also Christians. Miss Talcott spoke of the time the first hymns, "Happy Land" and "Nearer, My God, to Thee," were translated into Japanese. Two biennial Christian conventions have been held, one in Tokio and one in Kobe; 80 delegates were there from the cities around. For 250 years Christianity was forbidden. Edicts were posted here and there against the Christian religion. These edicts are now all removed. The Governor has a son in Amherst College. This Governor was asked, at one time, if Bibles might be sold. While he declined to give a permit, yet he raised no opposition to this sale. Accordingly, Bibles are sold freely in most parts of the empire. Miss Talcott will return, ere long, to her field. She will carry with her the prayers and sympathy of this Board and of all who know of her faithful, efficient service among the girls of Japan.

The meeting adjourned, to be held the first Wednesday in August, in the Market-street Branch church in Oakland.

g.c.s

Literary and Educational

"Fifty Years in the Church of Rome," by "Father Chiquin," has been announced for July 1st, by Craig & Barstow, Chicago. Chiquin makes a sensation, and means to, when he speaks or writes. This will be a subscription book, and sold for \$5.

"The Proceedings of the American Congress of Churches, Hartford, Conn., 1885," embracing the papers and chief addresses had there, are put up in a goodly pamphlet by the Case, Lockwood & Brainard Co. of Hartford, and it is to be had for 50 cents; bound copies, \$1.

Mr. John B. Alden still continues his serial publications, the *Novelist* and *Juvenile Story Book*, the first weekly, \$1.50 a year; and the second monthly, 25 cents a year. This week we get *Song and Story*, weekly, at 25 cents. It contains selections for reading and speaking. 393 Pearl street, New York.

Thomas Y. Crowell & Co., New York, publish, in a handsome volume of 374 pages, "General Gordon, the Christian Hero," by the author of "Our Queen" and "New World Heroes." It has a portrait from a photograph said to have been taken at Khartoum. It is a new and revised edition of the book, brought down to the General's death. No doubt a fuller memorial will be prepared in time, but, meanwhile, the many who are interested in following his career will find the main facts recorded in this volume.

Two tasteful pamphlets, printed on superior paper and with wide margin, have been sent us by the Hall Type-Writer Agency, 123 California street. One is entitled "Suggestions in Punctuation and Capitalization." It is a very convenient thing for printers, and those who write for the press or use the typewriters. The other is "Abbreviated Long-Hand" by Wallace Retchie. An example will give the idea: "Gut Dspr ad a wk & hr nm wr Dfrus," which will very likely be easily read. These pamphlets are prepared by J. B. Huling, Chicago, and cost 25 cents each.

The *Overland Monthly* for June maintains its elevated character. Dr. Briggs has been over-modest in his account of early Methodism. Warren Olney has a vivid account of the Battle of Shiloh, but realistic—very. Professor Kellogg has contributed his paper on "Fine Art in Ancient Literature," and Professor Le Conte has a brief notice of "Thought Transference." Mr. Shinn takes us on a "Rhode-dendron Quest," and there is much besides. Next number commences Volume VI in this second series. Let all Californians do what they can to sustain this valuable institution in our State, and let it be an institution, indeed.

Ginn & Co., Boston, will have ready, probably in July, "Outlines of Practical Philosophy," by Herman Lotze, translated under the editorial supervision of Prof. Geo. T. Ladd. The publishers say that it contains a discussion of ethical principles, moral ideals and the freedom of the will, and then an application of the theory to the individual, to marriage, to society and to the State. Many interesting remarks on divorce, socialism, representative government, etc., abound throughout the book. Its style is more popular than that of the other works of Lotze.

A friend has sent us the sixth number (June) of *Our Church Work*, a small, octavo monthly, published by the Columbia Congregational church of Cincinnati, O., of which the Rev. George H. Smith is pastor. Mr. Smith graduated, several years ago, from the Pacific Theological Seminary, and was awhile a pastor at Rio Vista. We hope he may some day return to our shores. We wish that he and his church could be set down bodily in the suburbs of this city. The following paragraph from this publication may suggest something of interest to our pastors: "The pastor of the church has, on Sunday evenings during the past month, been speaking on the doctrines of Christianity, with a view to showing their reasonableness. He will continue these discussions during this month. His aim is to help all to right conclusions concerning these great truths, and to deepen the convictions of those who hold them. In order to better accomplish these objects, a question box has been placed in the vestibule of the church for inquiries from all who are interested and who may desire further light on any topic discussed. He thus gives opportunity to all to make known their difficulties, and will be glad to answer all questions to the best of his ability."

THE ANTE-NICENE FATHERS.—The Christian Literature Publishing Co., Buffalo, N. Y., has undertaken to publish the writings of the early fathers down to the year 325. This work is mainly the reproduction of the Edinburgh edition, well known to most theological observers. That has, however, been revised and chronologically arranged, with brief prefaces and occasional notes by A. Cleveland Coxe, D.D., the Bishop of an Episcopal diocese in the State of New York. It is proposed to give in each volume of this American edition three volumes of the Edinburgh edition, at the same price—\$3. This makes a page about the same size as that of the *Overland*, for example, or of Appleton's *Cyclopedia*. The first volume which has been sent to us (rather late, as the second has already appeared) has 600 pages, double-column. It contains the apostolic fathers, Justin Martyr and Irenaeus. It is expected that the whole will be comprehended in eight volumes. This enterprise is exceedingly worthy of support. Our ministry are not familiar enough with these primitive productions of our Christian faith. It is gratifying to note that the same company proposes

to make an early announcement of the post-Nicene fathers. Some few weeks ago we gave a notice of another arrangement, made by J. Fitzgerald of New York, to give in a series of numbers the fathers as edited at Oxford. We do not know what editorial responsibility Mr. Fitzgerald has secured. The specimen number forwarded to us pleased us, as to form, somewhat better than this does. But this has the best guarantee of editorial care and of completeness, also of orderly sequence. It is printed on good paper and in clear type. The volumes will appear once in three months.

RECEIVED.—*Englishman's Illustrated Magazine* for June. A serial story is now in progress from the pen of Mr. Fergus, the successful author who has written under the name of Hugh Conway. We have often recommended this attractive monthly, published by McMillan & Co., New York.—*The Converted Catholic Monthly*, edited by Father O'Connor, for June—\$1 a year. James O'Connor, 60 Bible House, New York. These writers are immensely in earnest. The magazine is publishing a translation of the famous "Moral Theology of the Jesuits"—*Babyhood*, "a magazine for mothers, devoted exclusively to the care of infants and young children." 18 Spruce street, New York. It does all it purports. We can conscientiously recommend it. \$1.50 a year.—*The Interior Monthly*, Dayton, Ohio. Reformed Publishing Company. \$2 yearly.—*Homiletic Review* for June. Funk & Wagnalls, New York. This number closes Volume IX. By the enlargement the twelve numbers make two yearly volumes, this one before us having 558 pages, double-column. The *Review* has made its way and deserved it.—*Current Thought* is John B. Alden's latest, a monthly, only 25 cents a year, and specially for clergymen. The first number has an essay on Carlyle from "Obiter Dicta."—From Department of Agriculture Washington, we have "Tide Marshes of the United States" by D. M. Nesbit, and a "directory of departments, boards, societies, colleges and other organizations in the interest of agriculture and its kindred occupations." Porter & Coates, Philadelphia, give, in a cheap pamphlet, Colonel George Cheney's "Battle of Dorking, or Reminiscences of a Volunteer." The battle took place, you know, in 1925, and finished up poor England.—As if these were not monthlies enough, Rev. George F. Pentecost of Brooklyn, New York, is out with *Words and Weapons*, for Christian Workers, \$1 a year. It will need to be very unique and able, or only those who have been specially interested in and blessed by this gifted evangelist will feel the need of another periodical. Henry T. Holt, Nassau street, New York.

The New Creation.

"If any man be in Christ he is a new creature; old things are passed away; behold all things are become new." (II Cor. v:17.) "Put on the new man, which after God is created in righteousness and true holiness." (Eph. iv:24.) "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi:4.) The spirit is endeavoring to unfold to us the fact that we, who are fully in Christ, are new creations, and not the same old sinful selves at all; that God abides in us and forms us into the body of Christ; that the old life is absolutely gone out of existence, and not a taint of it remains; that this new creation, which men still call William Smith, is not known by that earth-given name at the throne, but has a "new name," which "no man knoweth but him that receiveth it"; that God takes full and complete possession of this new creation, thinking, speaking and acting through it every moment; that perfect submission and perfect faith is necessarily followed by the absolute cessation of our own self-lives and the perfect and complete activity of the God-life in us, thus manifesting Jesus. God perfectly does his part; the old life can never even momentarily revive except we commit the sin of wavering in our faith. Dear saints of God, let us never waver again, "for let not that man think that he shall receive anything of the Lord." "Faithful is he that calleth you," though it is a "high calling." For our encouragement we are permitted to apply to ourselves the following statement concerning Christ and those that are in him: "Behold my servant whom I uphold." And this also: "He shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."—*Anon.*

The 200th anniversary of the martyrdom of Margaret Lauchlome and Margaret Wilson, who were drowned at Wigtown, Scotland, during the religious persecutions of the 17th century, was commemorated there, in May last, by a procession to their graves and addresses by the Moderator of the U. P. Synod and two Members of Parliament.

As an illustration of the speculative character of business too prevalent now-a-days, the president of the New York Oil Exchange says that during the past year crude certificates were bought and sold amounting to 2,859,621,000 barrels, or 95 times more than the whole production of oil!

During the past year 531 scholars from all parts of the country attended the classes in Industrial Art for Women connected with the Cooper Union of New York city.

Signor Gavazzi, the eloquent Italian divine, now nearly 80 years of age, is visiting England in behalf of the recently-organized Evangelical Church of Italy,

Weiss' "Life of Jesus."

[A paper read before the Washington Society of Congregational Ministers at Seattle, May 28, 1885, by Rev. H. V. Rominger.]

Whatever Professor Weiss of Berlin publishes on the New Testament is sure to receive a large share of attention. Among evangelical scholars in Germany to-day Weiss occupies, perhaps, the foremost place in New Testament criticism. His commentaries on the gospels, his Biblical theology of the New Testament, and his articles in the "Studien und Kritiken" for 1861, and in the "Jahrbüchern für Deutsche Theologie" for 1864 and 1865, in which, by the most minute and thorough text-criticism, he established the documentary character and distinguished between the various component parts of the gospels, have been what the Germans call "epoch-making" in the field of New Testament study. Having devoted more than twenty years to the most careful researches in regard to the evangelical history, he has brought together the fruits of his life-long and favorite studies in these volumes of the "Life of Jesus." This work will receive careful attention from every earnest mind, not so much for its own sake as for the sake of the subject of which it treats—the historical origin of our religion—a subject that must remain of deep interest to every theologian and student of history. The author is well aware that religious faith is and must remain independent of the results of historical investigation. But these results are not on that account a matter of indifference. Many of his countrymen, the writer thinks, occupy a position of coldness and disdain toward genuine evangelical preaching, because the suspicion has prevailed for a long time in the circles of the educated that the facts upon which this preaching is based are, on account of the character of the gospel history, entirely uncertain, if not unworthy of belief. Christianity is not a sum of new religious or moral ideas, but a faith in the religious significance of historical facts, in which God has revealed himself to the world, and which are therefore capable of awakening a new religious life and making it fruitful for the moral regeneration of humanity. The scientific representation of these facts, according to the sources, ought not and cannot produce faith in their religious significance, but it can clear away prejudices and open the heart for the gospel message which rests upon these facts.

The announcement that Professor Weiss intended to bring together the results of his studies of the New Testament, and of Christian antiquity, in the form of a biography of Jesus, excited great interest and high expectations among all earnest minds interested in these profound inquiries. These expectations have not been disappointed. In Germany this work is said to have already won the first position among the biographies of Jesus. We have here the first attempt to construct a life of Jesus with a thorough application of historical criticism to the New Testament sources. It is an attempt to gain a complete scientific basis for the historical facts of the Christian faith. In the methods of historical criticism, as applied to the Bible, German theological scholarship is, perhaps, fifty years in advance of America. It will be some time before it is completely admitted into our theological seminaries. Sitting with Professor Hincks of Andover, a few years ago, at one of the lectures of Weiss, on the "Life of Jesus," the former said to us that, if a professor in our American theological seminaries should apply historical criticism to the New Testament writings as Weiss did, he would instantly be driven from his chair by students and authorities.

Yet, to class Professor Weiss outside the ranks of evangelical Christians is both absurd and uncharitable. He belongs to those earnest Christian scholars of Germany who are engaged in the sublimest contest the world ever saw, to preserve the highest truths of religion, and the noblest ideals of the human soul, against the awful and hopeless despair of unbelief and materialism. Professor Weiss combines the most thorough scholarship and the severest historical criticism with a sound judgment and warm Christian belief. His lecture-room is always crowded with students, who listen with rapt attention to the lecturer. He speaks in a spirited and earnest manner, and fills his hearers with interest and enthusiasm for the subjects which he discusses. The characteristics of the lectures pervade the book. It is written in a fluent and vigorous style. It is not a dry registration of separate occurrences, neither is it encumbered with many critical notes and references, which usually weigh down German books. Yet it is thorough work, and bears on every page the mark of the ripe scholar, who gives reasons for his opinions. There is no dogmatism, no ambiguity, no indecision. The work is poured forth with heat and fire, and at one smelting. Familiar in the minutest detail with every part of the New Testament, with every part of the New Testament, and with every part of the New Testament, he seeks to give us the real meaning of the history, such as can be quickening and stimulating for homiletical use to every evangelical pastor. He discovers to us the inner pragmatic connection of the history, the impelling motives of actions, the exciting causes of events, and the dramatic movement in the development until it reaches the climax. He has not written with any dogmatic or philosophical prejudice, nor for any school or party; but fearlessly, according to the New Testament records. Since the philosophy of Hegel and the Tubingen school of critics, which was one of the outcomes of that philosophy, have fallen into discredit, there has been

a great reaction in the thought of Germany. Men have had enough of idealism and philosophical speculation. They have turned away from these with an increasing thirst after facts, after the realities of history. It is in the interest of this new movement that Professor Weiss writes. He is but one of an increasing number of scholars in Germany who are doing valiant service to free theologians from dry dogmatical formulas—from theories and speculations and vain traditions—and bid them look at the living facts and truths of history. Professor Weiss belongs to no party, to no school. His business has been to promote Christian science and get at the actual facts of the gospel, regardless of the consequences to any theological dogma. He is simply a scientific and critical, yet evangelical and believing, scholar of the class adorned by such names as Neander, Tholuck, Bleek, Meyer and Dörner. No one can read the book we are reviewing and doubt the candor and independence of the learned author. Free as he is in his judgment, there is no trace of irreverence or flippancy. There is no discernible bias to warp the mind of the writer, either in the direction of traditional assumptions or of ambitious innovation. In a word, the spirit of the work is both scientific and Christian. "I am well aware," the author writes in an introductory letter to his old friend, Professor George Voigt, of the philosophical faculty of Leipzig, "that many will not agree with my method of treating Scripture, nor with my results, because they contradict many widely current views; because they have not been won from finished dogmatic notions, but from an unprejudiced examination of the sources; because they present a picture of Christ, not as he appears in the believing adoration of the Church before its ascended Lord, but as he appears from the standpoint of his earthly historical life. I must resign myself to the fact that many will regard my view as vitiated by the spirit of rationalism, or of modern criticism, which I, nevertheless, oppose at every step. I refuse, in advance, to come before any dogmatical tribunal before which it might be desirable to cite me and appeal to the sources; not, it is true, always according to their literal wording, but according to the treatment of them which, I believe, I have vindicated as alone compatible with their origin and character. I am far from believing that in so many difficult questions I have found the last word of the solution, but I hope to have indicated the way in which it can be found."

The first volume contains three books. The first discusses the sources of our knowledge of the life of Jesus; the second treats of the time of the preparation, and the third of the see-time. The second volume contains four books; the first treats of the time of the first conflicts, the second of the crisis, the third of the time in Jerusalem, and the fourth of the passion.

A searching historical criticism, the author asserts, must precede every attempt to construct the life of Jesus. The sources for this life are the four gospels, and when we approach these we find them all different from each other. A criticism of these were very superficial if it were a priori certain that they had, according to the dogmatic view, originated supernaturally and mysteriously through a miraculous act which should give to them absolute inerrancy and credibility. If the dogmatic theory of (verbal) inspiration were correct, every attempt to construct a life of Jesus would be fruitless. If the form and contents of the gospel had been miraculously communicated to the writers by God, then all historical criticism would be excluded; then it would make no difference whether the writers were eye- and ear-witnesses or not; whether they lived soon after or long after the events they describe; whether they wrote with a didactic or an historical purpose. At best, there could only be an attempt to harmonize the differences and striking peculiarities of the four accounts of the life of Jesus, after the manner of Osiander in the time of the Reformation, and of Bengel at a later period, though the latter thought it would have been a greater miracle if Jesus had healed Peter's mother-in-law permanently than that she should have had one or two relapses, and have been a second and third time restored, as it was necessary for the old theory to assume, in order to account for the differences in the three narratives. The dogmatic theory of inspiration is, however, absolutely contradicted by the facts of the gospels themselves. After all the attempts of the harmonists there still remain differences which cannot possibly be accounted for according to this theory of their origin. Each one of our four canonical gospels has its peculiarities of form and contents, which would be incomprehensible on the theory that the writers were the passive organs of the Holy Spirit. It would be a very sorry evasion of the question to say that the Holy Spirit accommodated himself to the peculiarities of the writers or the needs of the readers, since such an accommodation would have hindered the only object such a miraculous act could have had, namely, to preserve the words of Jesus and the events of his life in an absolutely trustworthy and generally intelligible form. The facts of the gospels themselves protest against such a view of their origin. John does not appeal to an impulse of the Holy Spirit which necessitated him to write, but mentions the object for which he wrote (John xx:31). He does not appeal to communications of the Holy Spirit, but to that which he had seen and to the truth of his testimony. Much more distinctly does Luke speak of his literary motives. He expressly places his writing in the same category with others which had sprung up from a literary impulse, and refers to the sources from which he drew. But apart from the express declaration of the writers themselves, the facts of the gospels show conclusively that they are not original pro-

ductions which proceeded from the initiative of the Holy Spirit. There are exact verbal agreements which could only have originated from the dependence of one gospel upon another, or from their mutual dependence upon oral or written tradition. Then, again, there are variations which so clearly indicate literary motives that we can here unmistakably see the conditions of human composition. Some, however, who would not renounce the dogmatic theory altogether, which is in itself consistent, satisfy themselves by saying that it is only in minor details or in unimportant points where there are differences or even errors in the gospel history, which does not militate against their general credibility and infallibility. An artificial harmonistic and professional apologetic continually labors to represent these differences as in reality only apparent differences, and brand every hesitation about this or that narrative of the gospels as empty skepticism or the product of unbelief. By these arts, no less than by the attacks of criticism, the credibility of the gospels in the judgment of many unprejudiced minds has been rendered suspicious and apologetic—brought into discredit. It matters not how slight the difference may be, the admission of the least inaccuracy anywhere destroys the dogmatic theory of (verbal) inspiration from beginning to end. An historical investigation of the life of Jesus must wholly discard this view of the origin of the gospels. It must regard them like other writings, as human productions whose origin can be historically traced and whose significance for a presentation of the life of Jesus can be ascertained according to the results in regard to the condition and object of their composition. The dilemma is an either-or. All attempts to strike a middle way between the old Protestant view of the gospels and the historical must go to the wall on this radical difference, on principle. But when the historical, critical treatment of the gospels abandons the dogmatic theory of their inspiration, it does not follow that the credibility of the gospel history, or our belief in Jesus, is in any way shaken. Our faith in Jesus, and our position as to his religious significance and divine attributes, must rest upon the apostolic teaching, and must be wholly independent of the question how much or how little of the earthly history of Jesus we can, with historical certainty, ascertain from the documents of his life which have been transmitted to us. Salvation, and our faith in the salvation which appeared in Jesus, are absolutely independent of the knowledge of the earthly life of Jesus. Every attempt of criticism to array the historical investigation of the life of Jesus against the faith that has sprung up on the ground of the apostolic preaching is as unjustifiable as that of apologetic to win out of such historical investigation supports for that faith which must be more firmly and deeply founded if it would not tremble before every, and even the most justifiable, turn of historical criticism. While Professor Weiss thus abandons what he calls the dogmatic theory of inspiration, he does not discard inspiration in the gospel history. As the apostles preached the gospel under the impulse and guidance of the Holy Spirit, so the gospels, whether from apostles or non-apostles, were written under the guidance of the Holy Spirit, who everywhere taught the believers the certainty of salvation in Christ, and the manner in which they were to understand it. Every conception of the life of Jesus, which should be wrong in any essential particular, would be incompatible with a true knowledge of salvation through him. In this sense, without assuming any special miraculous act, the inspiration of the gospel writers assures us of the essential truthfulness of their record, and of the exclusion of all discolored taints that would affect any of the realities of our Christian faith. This faith would remain precisely the same, and suffer nothing in its deepest foundation, if it had pleased God to rob us entirely of the gospels, and leave us only the apostolic writings as contained in the epistles of the New Testament.

(Continued next week.)

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PLUCK AND PRAYER.

There wa'n't any use o' fretting,
And I told Obadiah so,
For ef we couldn't hold on to things,
We'd jest got to let 'em go.
There were lots of folks that'd suffer
Along with the rest of us,
An' it didn't seem to be worth our while
To make such a duffle fuss.

To be sure, the barn was 'most empty,
An' corn an' potatoes scarce,
An' not much of anything plenty an' cheap
But water—an' apple-sauce.
But then—as I told Obadiah—
It wa'n't any use to groan.
For flesh and blood couldn't stan' it; and he
Was nothing but skin an' bone.

But laws! ef you'd only heard him,
At any hour of the night,
A-prayin' out in the rest of there,
I would have set you crazy quite.
I patched the knees of those trousers
With cloth that was noways thin,
But it seemed as ef the pieces wore out
As fast as I set 'em in.

To me he said mighty little
Of the thorny way we trod,
But at least a dozen times a day
He talked it over with God.
Down on his knees in that closet
The most of his time was passed;
For Obadiah knew how to pray
Much better than how to fast.

But I am that way contrary
That ef things don't go jest right
I feel like rollin' my sleeves up high
An' gittin' ready to fight.
An' the giants I slew that winter
I ain't goin' to talk about;
An' I didn't even complain to God,
Though I think that he found it out.

With the point of a cambric needle
I druv the wolf from the door,
For I knew that we needn't starve to death,
Or be lazy because we were poor.
An' Obadiah he wondered,
An' kept me patchin' his knees,
An' thought it strange how the meal held out,
An' stranger we didn't freeze.

But I said to myself in whispers,
"God knows where his gift descends;
An' 'tisn't always that faith gets down
As far as the finger ends."
An' I would not have no one reckon
My Obadiah a shirk;
For some, you know, have the gift to pray,
And others the gift to work.

—Harper's Weekly.

Sold Cheap.

One evening as I stood in the postoffice
in Lawrence, Mass., two young men
came from the window where stamps
were sold, and passed me on their way out.

"See here," said one to his fellow;
and glancing toward him I saw in his
open palm two new two-cent pieces, and
my ear caught what sounded thus: "I
gave him five cents for a stamp, and he
ought to have given me back one, but he
gave me back two."

"All right," said his companion, as
they passed on, evidently pleased with
the speculation, while I stood musing to
myself, "Sold cheap! Two cents for the
honor, honesty, fairness and manly principles
of two young men."

I know that this style of business is by
no means uncommon among young men
and old men, and even among men who
profess to be devout men, and who some-
times make long prayers; but it is none
the better for all that. Nor am I yet
convinced that, while godliness is profit-
able, ungodliness is still more profitable,
or that while "godliness with contentment
is great gain," ungodliness without it is
greater still. But I have a strong suspi-
cion that in a pecuniary way this kind
of petty meanness will never pay. Hon-
esty, even in this crooked world, has its
market value, and a habit of dishonesty,
even in little things, cannot long be cher-
ished without being found out. And
when once a man has been caught in some
mean, pitiful trick, he is marked and
watched. Who would like to intrust
such young men as those with uncounted
gold, or with business where honesty and
fidelity are required? Who would pay
such a man as much for his services,
where integrity was needful, as they
would if he had returned the extra two
cents and rectified the mistake? Who
would not feel that a man who could be
bought so cheap was hardly worth pur-
chasing?

And besides, these petty dishonesties
grow so fast and large that of them come
swindles, robberies, forgeries, defalcations,
embezzlements, frauds and "pick-
ings and stealings" of every grade and
kind. Hence covetousness overleaps its
mark; it vaults skyward, and falls, as
Satan fell, "like lightning," down to in-
famy and shame.

The man who will deceive in trade for
a dollar, equivocate for a shilling, or lie
for a penny, may think he is shrewd. I
doubt it. He who will do this to lower
the price of what he buys or raise the
price of what he sells, either puts small
value on his manhood, or else he is sold
cheap!

A man may know how to pile cordwood
with the good sticks outside and "crows'-
nests" in the middle; he may be able to
pack his apples with the best ones near
the barrel-heads, or his strawberries with
the big ones on top of the box, or his
cloth with the longest cuts on top of the
case; he may make bread from alum and
gypsum, butter from tallow and ocher,
tea from sloe-leaves and Prussian blue,
and ginger from Indian meal and capsi-
cum; he may make paper from clay,
leather from pasteboard, cloth from shoddy,
wine from cider, and reputation from
hypocrisy; he may furnish molasses from
the pump, milk from the clouds, sugar
from the sand-bank, and religion from the
devil; he may learn all those "black
arts" of transmutation taught by Satan
to so many apt disciples in these days of
rottenness and rascality, and may think
he has already found that philosopher's
stone which supercedes the command to
love thy neighbor as thyself, and turns
everything it touches into gold; but at
last he may find that the old tales of
leagues with Satan have come true again,
and that in every tricky bargain over

which he chuckled, he was sold himself,
and sold cheap. Using false balances
here, at last he may himself be weighed
in the balances and found wanting. The
homely German proverb, "He that takes
soup with the devil needs a long spoon,"
is well worth remembering, for the spoons
that are often used for the purpose prove
far too short for safety.

Many a poor wretch has sold his birth-
right for a morsel of meat, and has sold
it cheap. He that sells himself to Satan
in two-penny lies, in traders' tricks, in
small deceptions, may become rich and
seem honorable; but he has rotted out his
manhood, his integrity, his nobility of
soul; he does not own himself, nor does
he belong to him who hath bought his
people with his blood; he is a slave of
the devil, sold under sin, sold to work
iniquity; yes, sold, and sold cheap!

Will these things profit in the end?
Will they pay? Though mere honesty
does not save a man, will not dishonesty
damn him? Will it not unfit him for the
presence of Christ, in whose lips no guile
was found? Are not lying lips an abom-
ination to the Lord? What shall it profit
a man if he gain the whole world and
lose his own soul? What shall a man
give in exchange for his soul? What is
a man worth? Who shall tell the value
of a man who is bought by the blood of
Christ, and whom no one else is rich
enough to buy?—H. L. Hastings.

Infidelity on Trial.

If the religious people who have been
alarmed by the teachings of Colonel In-
gersoll and his disciples will study the fate
of the free-thinking town of Liberal, in
Missouri, they will find it full of sugges-
tions as to the best means of getting rid
of infidelity. Liberal was founded some
five or six years ago by one Walsler, a
free-thinker of the Ingersoll type. It
was agreed that skeptics were to be spe-
cially invited to settle in Liberal, the in-
ducement being that everybody's opinions
were to be absolutely unfettered. Infidels
need not have their children contami-
nated by Sunday-schools and Bible read-
ings in the schools. In the public hall
anybody who desired might speak, preach
or pray. Sunday was to be observed in
such a manner as best suited the individ-
ual. In every respect it was to be the
free-thinking Utopia. The town was
built in the midst of a rich and fertile
country, and it grew rapidly to a certain
point and there it stopped. It is esti-
mated that three times as many people
have moved to Liberal and moved away
as there are inhabitants at present. In
the meantime one or two adjacent towns
sprung up and absorbed many of those
who originally settled Liberal.

It would reasonably be supposed that
the sudden stopping of Liberal's growth
was due merely to the fact that Christian
believers would not reside in it; but that
would not be a fair supposition, because
in Liberal every resident was to be free
to worship God or anything else in his
own way. It turned out simply that
from this plan the liberal thinkers rapidly
became as bigoted and intolerant as those
narrow Christians whom Colonel Ingersoll
is so fond of flaying for their faults.
Preachers were allowed to preach, to be
sure, but the free-thinkers interrupted
them during discourse and attempted
to argue the question instead of
allowing the congregation to worship
as it pleased. Free thinkers, owning
nearly all the property, made it warm for
Christians who moved in, boycotting
their business for free-thought's sake.
Sunday was spent in picnicking, dancing
and other amusements, and lectures on
science and humanity were regularly
given. But those who would not
participate were persecuted and annoyed,
and in every respect bigotry and in-
tolerance reigned in the name of free-
thought.

But worse than this was the moral tone
that was developed. Books that are
withheld from youth in well-regulated
communities were freely given to the chil-
dren of both sexes, and free-love began
to be established and a most immoral
atmosphere gathered. Young girls
swore like the army in Flanders, and
were taught that it was not wicked, but
merely a useless, bad habit. With this
state of morals prevailing, those who
moved in from ordinary communities
would not remain with their families, but
fled from Liberal as from a pestilence.

The fall of the town of Liberal may
suggest to the religious people that the
best way to get rid of infidelity is to give
it plenty of rope and a little time.—
Louisville Commercial.

Contagion.

"Be not deceived: evil communications
corrupt good manners." (I Cor. xvi: 35.)

Some moral forces are wrapped in se-
crecy, and though least dreaded are the
most dreadful. Modern science has dis-
covered that contagion may be conveyed
in most subtle ways. Flies, in passing
from the surface of offensive substances to
that of material for human consumption,
may convey contagion by their feet and
proboscis. The food they alight upon
may thus either undergo preterfactive
changes more readily, or may be the car-
rier of material of a highly septic charac-
ter. The conveyance of more poisons is
effected in ways as subtle and mysterious.
While parents do well to guard their
children against the rank poison of infid-
elity in singing saloons, they must also
avoid the angry look and the low jest at
home, and make sure that neither in the
kitchen or the nursery the poison is insin-
uated into the susceptible mind of child-
hood through frivolities of manner and
inefficiencies of speech.

A groceryman at Keokuk, Ia., who
has a keen eye to business, in subscribing
\$1 to a church entertainment, added after
his signature, "The only place in Keokuk
where you can get sixteen pounds of su-
gar for \$1."

Winning Souls.

A careful study of the lives of the most
successful ministers will lead us to the
conclusion that much of their success was
owing to their "dealing personally and in-
dividually with souls." We have read
with much interest, we may say in this
connection, an account in the life of Dr.
Cæsar Malan of Geneva, as given by his
friend Ostertag. A company were re-
turning to Geneva on a steamboat. It
was "full of strangers of every kind."

While Ostertag was enjoying conversation
with friends, he perceived "that Malan
had just seated himself by the side of a
foreign lady, and had, in the most cour-
teous manner, exchanged a few words
with her. The conversation became in-
creasingly animated. In her features
there appeared by turns the expression of
surprise or the smile of contempt. Her
face reddened and paled alternately.
Evidently she was a prey to the conflict
of most opposite sentiments. Frequently
might she have been seen speaking and
gesticulating in great excitement. It
might have been conjectured that she was
seeking to defend herself against unjust
attacks. Then she set herself to listen
attentively, silently, with her eyes bent
down. By degrees these intervals of si-
lence became more frequent. At length
she gave up speaking entirely. Malan,
on the other hand, appeared to grow in-
creasingly serious and in earnest, and
more and more confident of success.
Tears were soon seen coursing one an-
other down her cheeks, while she applied
her handkerchief to her eyes."

"For a long time," Ostertag continues,
"I watched this scene, from a distance,
with the liveliest interest; for it was plain
that Malan was seeking to bring that
soul to Christ. Had I not already heard
him spoken of as one not only filled with
the most ardent zeal to gain hearts over
to the kingdom of God, but as one pos-
sessing, moreover, an extraordinary apti-
tude for winning souls? Many and many
a glorious instance could I recall, going
far back, of what God had thus wrought
by his means. I had heard how, during
his walks, in the diligence, at hotels, and
among people of every class, he had been
enabled at times to fix in the heart, by a
single word, an arrow incapable of being
extricated. And now, for the first time,
I saw him at this work. Whilst the rest
of us were scattered about doing nothing
—looking about us, and chatting on sub-
jects more or less trifling—he was preach-
ing the gospel with indefatigable zeal and
ardent love."

Ostertag adds, "About half an hour
afterwards, as I was standing by a young
German of my acquaintance, Malan passed
close to me and whispered in my ear,
'Another soul gained over to the Lord.'
A quarter of an hour afterwards, while I
was in the same place, and just as a
young theologian from the north of Ger-
many joined us, he passed again, touched
me on the shoulder, and said in a low
voice, 'Preach the gospel—sound the
trumpet.' Through the whole of my
journey after that—indeed, through all
my after-life—that sentence has resound-
ed in my ears, and never did I faithfully
obey it and repent of doing so."

A Hard Hit.

One of the Baptist pastors of this city
preached not long ago a very pithy and
pungent sermon from the text, "Will a
man rob God?" The question was
answered in the affirmative, as regards
some men, judging both by past history
and present examples. This was illus-
trated by an anecdote, very felicitously
told. We shall aim only to give the
point. It was so sharp it could not well
escape the listener. A man asks another,
"Are you a believer in the Christian reli-
gion?" "Oh, certainly." "You are a
member of some church, then, I suppose?"
"Member of a church? No, indeed. Why
should I be a member of a church? It is
quite unnecessary. The dying thief
wasn't a member of a church, and he
went to heaven." "But, of course,
you've been baptized?" "You know the
command—'Be baptized?' Oh, no. That's
another needless ceremony. I am as safe
as the dying thief was, and he never was
baptized." "But, surely, since you will
not join a church or be baptized, you do
something in acknowledgment of your
faith?" "No, sir. I do nothing of the
kind. The dying thief—'Let me re-
mark, my friend, before you go any far-
ther, that you seem to be on pretty inti-
mate terms with the dying thief. You
seem to derive a great deal of consolation
from his career; but, mind you, there is
one important difference between you and
him. He was a dying thief—and you are
a living one."—Michigan Herald.

Legal Phraseology.

If a man would, according to law, give
to another an orange, instead of saying,
"I give you that orange"—which one
would think would be what is called in
legal phraseology "an absolute convey-
ance of all right and title therein"—the
phrase would run thus: "I give you all
and singular my estate and interest, right,
title, and claim, and advantage of and in
that orange, with all its rind, skin, juice,
pulp, and pipe, and all right and advan-
tage therein, with full power to bite, cut,
suck, and otherwise eat the same, or give
the same away, as fully and effectually
as I, said A. B., am now entitled to bite,
cut, suck, or otherwise eat the same orange,
or give the same away, with or without
its rind, juice, pulp, and pipe, and any-
thing heretofore or hereafter, or in an-
other deed or deeds, instrument or in-
struments, of what nature or kind so-
ever, to the contrary in any wise with-
standing."

"Oh, dear," exclaimed Edith to her
doll. "I do wish you would sit still; I
never saw such an uneasy thing in my
life. Why don't you act like grown peo-
ple and be still and stupid for awhile?"

Brevelities.

The railroad up Vesuvius has already
paid for itself. Trains run both night
and day, and are well patronized by both
natives and visitors.

As a result of shutting up the drinking-
places in Ireland on Sundays, there has
been in the last five years a decrease of
\$27,500,000 spent for intoxicating liquors.
Minnesota will now inflict capital pun-
ishment on its murderers, having been
satisfied with the 27 years' experiment
of sentencing them to imprisonment for life.

The Directors of the Philadelphia Acad-
emy of Music have resolved not to allow
the use of that building to any lecturer
who proposes to disseminate infidelity.
Rev. W. S. Holt, late a Presbyterian
missionary in Shanghai, is now laboring
among the 4,000 or 5,000 Chinese in
Portland, Oregon, a foreign missionary
on the home field.

The King of Belgium is to open an Af-
rican seminary at the University of Ley-
den, Holland, where young men can pre-
pare for missionary work in the newly-
opened portions of Central Africa.

The Hartford Religious Herald says
that the Irish population of Connecticut is
163,000, or 7,000 more than the members
of families of Congregationalists, who are
more in number now than ever before.

Bishop Hurst of the Methodist Church
pays this appreciative tribute to one of its
mission fruits: "If from all the lands
where our people are now singing centen-
nial psalms our Church were suddenly
blotted out, there is aggressive force in In-
dia Methodism alone to sail to all the
continents and islands and plant it over
again."

Many new chapels in connection with
the work of the London Missionary Soci-
ety in Madagascar were built last year.
A marked result of the aggressions of
France was to deepen the spiritual life
of the people, leading them to fuller reliance
on God. Regular religious services were
kept up among the soldiers at the seat of
war by evangelists and preachers in the
camps.

Rules for Home Education.

1. From your children's earliest infancy in-
culcate the necessity of instant obedience.
2. Ungodly firmness with gentleness. Let
your children always understand that you
mean what you say.
3. Never promise anything unless you are
quite sure you can give them what you say.
4. If you tell a little child to do something,
show him how to do it, and see that it is
done.
5. Always punish your children for willfully
disobeying you, but never punish them in
anger.
6. Never let them perceive that they vex
you, or make you lose your self-command.
7. If they give way to petulance or ill-tem-
per, wait till they are calm, and then gently
reason with them on the impropriety of their
conduct.
8. Remember that a little present punish-
ment when the occasion arises is much more
effective than the threatening of a greater
punishment should the fault be renewed.
9. Never give your children anything be-
cause they cry for it.
10. On no account allow them to do at one
time what you have forbidden, under the
same circumstances, at another.
11. Teach them that the only sure and easy
way to appear good is to do good.
12. Accustom them to make their little re-
citals with perfect truth.
13. Never allow of tale-bearing.
14. Teach them self-denial, not self-indul-
gence of an angry and resentful spirit.

Maxims for Young Men.

NEVER be idle. When your hands are not
usefully employed, attend to the cultivation
of your mind.
Always speak the truth.
Keep good company or none at all.
Make few promises.
Live up to your engagements.
When you speak to a person, look him in
the face.
Good company and excellent conversation
are the very sinews of virtue.
Good character is above all things else.
Never listen to loose or idle conversation.
You had better be poisoned in your blood
than in your principles.
Your character cannot be essentially injured
except by your own acts.
Early in life secure a practical business edu-
cation.
Do not make too great haste to be rich, if
you would prosper.
Small and steady gains give competency
with tranquility of mind.
Never play games of chance, or make bets
of any description.
Avoid temptation through the fear that
you may not withstand it at last.
Drink no intoxicating liquors.
Never run in debt, unless you see a way to
get out again.
Keep yourself innocent if you would be
happy.
Save when you are young to spend when
you are old.
Aim high in life, but not so high that you
cannot hit anything.

Be True to Yourself.

NOTHING hurts a man more than to seem
small and ignoble in his own eyes. It is the
slavish feeling that degrades the slave. A
base ambition makes the man that cherishes it
base. No one can deceive you but yourself.
Slander, satire, falsehood, injustice—these can
never rob you of your manhood. Men may
be about you, they may denounce you, they
may cherish suspicious manifold, they may
make your feelings the target of their wit or
cruelty—never be alarmed, never swerve an
inch from the line your judgment and con-
science have marked out for you. They can-
not by efforts take away your knowledge of
yourself, the purity of your motives, the in-
tegrity of your character and generosity of
your nature. While these are left, you are,
in point of fact, unharmed.

An Englishman visiting Sweden, noticing
their care for neglected children, who are
taken from the streets and highways and
placed in special schools, inquired if it was
not costly? He received the suggestive an-
swer: "Yes, it is costly, but not dear. We
Swedes are not rich enough to let a child
grow up in ignorance, misery and crime, to
become afterward a scourge to society, as
well as a disgrace to himself."

Some employments may be better than
others; but there is no employment so bad as
the having none at all. The mind will contract
a rust and an unfitness for everything, and a
man must either fill up his time with good, or
at least innocent business, or it will run to
the worst of waste—to sin and vice.

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WEDNESDAY, JULY 8, 1885.

As this is very properly a kind of patriotic number of THE PACIFIC, it is fitting that we make some mention of the wonderful statue of "Liberty," soon to adorn our shores. About two weeks ago the colossal statue of "Liberty Enlightening the World" arrived. The *Isere*, bearing the statue, was met off Sandy Hook by a flotilla of American vessels, the *Dispatch*, the *Omaha* and the *Powhatan*, and crowds of tugs, steamers and sailboats. The forts saluted the *Isere*, and the thunder of artillery was, for a time, almost continuous. The *Atlantic*, with distinguished citizens and city officials, went to meet the French ship. Secretary Whitney was on the *Dispatch*, where the French Admiral was entertained. On arriving at the city, the visitors were escorted to the City Hall, where they were entertained. Addresses were made by Mayor Grace, Mr. Sawyer, President of the committee having the matter in charge, Counsellor Conder, and others. The streets and public buildings were decorated with the stars and stripes, and the French tricolor. Crowds lined the sidewalks, several regiments of militia were out, and it was a gala day for the metropolis. This statue is an immense thing, and is the gift of the French people to the American people. The idea and the execution are from Bartholdi, a French Protestant, who justly admires this country of ours, made possible by the principles of Protestantism. We are glad that the statue was so handsomely received, and we hope that its erection will be honored in a way to make it equally conspicuous with the tall shaft which symbolizes the fame of Washington.

It is the habit of too many to take their liberties as matters of course, and to forget that they owe anything for them, or that they are under any obligations to celebrate their achievement in a public way. Of course, we show our appreciation of our liberties best by using them without abusing them, and by preserving them intact. From old-time it has been rightly said that the obligation was on all to see to it that the Republic suffered no damage. But one way of protecting our liberties is to show how we regard them, how dear they are to us, by word, and sign, and demonstration. Ordinarily, this sign will take the form of the method by which the liberties were secured. As our liberties were secured by war—by a war known as the "revolutionary war"—it is natural that our celebrations should take the martial form. Therefore, there is a significance and a fitness in martial music, parades, marches, the firing of guns, and the booming of cannons. All, who are past sixty may well be excused from the fatigues of a Fourth of July celebration, but all robust people, of whatever calling, who are under sixty, should, somehow, make a showing of their gratitude for their liberties, as often as the year comes round, both for their own inspiration and for the education of others, both for the love of God and for the honor of man.

On the whole, the celebration in 1885 of the natal day of our Republic was a good one in California, both in the city and in the State. Perhaps there was not as much enthusiasm and as much money spent as in some election years, and in years of more prosperity, when people feel more disposed to liberality, not to say extravagance. Much interest, however, was lent to the occasion in this city by the ceremony of the unveiling of the noble statue and monument erected in the great Park to the memory of Garfield. There were, in fact, two celebrations, one at the Park to which a half could not go, on account of the distance, and one in the heart of the city. In the evening, there were the customary reading, music, poem, oration and devotions, in the presence of as many as the place could hold. The oration of Congressman Morrow did justice to his reputation as a citizen and a rising man in the world.

Of late we have heard anew of the private suggestions of leading minds in Guatemala, which show a desire in that country for a close connection with the United States, if not for a real annexation. This feeling exists—if not largely, yet exists—in all the States south of Mexico. In accordance with the "Monroe Doctrine" we are bound to protect those States from foreign invasion; why not, then, from internal discord and internecine strife? It is given out that the present Administration does not favor the acquisition of any more territory. But Mr. Blaine favored a "protectorate" over all the American republics, or something akin to that. Should the "Republicans" advocate the annexation of Guatemala, we shall have foreshadowed a part of a platform for the campaign of 1888. It would not be a bad party cry that called for the absorption, in due time, of all Central America, down almost to Panama.

During the present quarter the lessons of the International series will be taken from the Old Testament—from I and II Kings. We heartily wish that the Revised Version were in the hands of all the people, though we are not aware that any very important changes are made in these books. Some historical and other difficulties occur in these books of the Kings. Other "helps" may be just as good; but we have lately seen an article in the *Old Testament Student*, by Professor W. J. Beecher, on the subject, which is remarkably good, because it is simple, candid and fair, and does not mislead by suppression or exaggeration. The article is one of only nine pages, but it contains a great deal, because it drives right at the matter in hand, and shows exactly "the size of it." It may not be accessible to many pupils, but most teachers can procure it at a small cost from Chicago, where the magazine is published.

The republic of Mexico has not found all its dreams coming true. It hoped that a new age of gold would begin with the opening of the great lines of railway which it eagerly invited and liberally—too liberally—subsidized. It gave away so much money, and promised so much more, that now it cannot pay without plunging into debt, or practicing unwonted economies. The railways do not pay as it was supposed they would, and their general effect upon the country's prosperity falls below the common expectation. So the Government is cramped, and the people are disappointed, and the ignorant are alarmed. To explain to the masses why the Government must cut down wages to the lowest point is not easy. Hence there is trouble, and somebody may attempt to turn the crisis into a "revolution."

The golden wedding of the Right Rev. W. I. Kip, D.D., LL.D., Bishop of the Protestant Episcopal church in California, and the fiftieth anniversary of his ordination to the priesthood, were celebrated in this city last week. We desire to congratulate the now venerable prelate upon his years and honors, and to express our appreciation of him personally, and of the work he has been permitted to accomplish in our great and growing State. His friends bestowed on him the handsome sum of \$10,000, and we are glad, both for their sake and his, of such a token of regard, in pleasing contrast with some of the failures of the vanished years. We trust that the good Bishop and the wife of his youth may live on and be glad through decades to come.

The Southern papers teem with the most remarkable accounts of an evangelist, who is Rev. Samuel Jones, but is spoken of by everybody as "Sam Jones." He was born in Cartersville, Ga. His father was a lawyer, and he himself practiced law three years. He is about thirty-five years old. He was wild and wicked. In 1870 he was converted, and since then has been in the Methodist ministry. Lately he has entered the evangelistic work. Crowds hear him. The places are shaken where he preaches. He bears hot testimony against sin and sinners. Conversions in Nashville were numbered as a thousand. He spent one week in Chattanooga, and two hundred and fifty were said to be added to the churches.

Gail Hamilton is wonderfully stirred up over the Prohibition party, and the *North American Review* is willing to give utterance to her vigorous and biting sentences. But it is surprising to see how vehemently she asserts that the policy of prohibition amounts to little in the State of Maine. All she can possibly mean is that prohibitory laws are not always and everywhere enforced and are often evaded. Of course, that is so. What sensible mortal could expect it to be otherwise? But if the testimony of Governor Dingley, Senator Frye and James G. Blaine, is to be taken, then the legislation which has existed in Maine for so many years is effective legislation. It

reduces poverty and crime. No doubt perpetual vigilance is needed. The most unscrupulous war is made all the time against the policy which has prevailed there. Misrepresentation and bold perversion of facts are made, and fly faster than truth can follow after them. But there are earnest souls there who are awake and firm. In the sermon which Rev. Charles H. Pope of Farmington preached before a post of the Grand Army of the Republic he charged them to fight the moral battles which their State needs to have fought. He closed his discourse with the following practical appeal, which has such a ring to it that we would its sentiment might thrill the Grand Army from one end of the Union to the other:

"You are soon to welcome to the fairest city of our State the representatives of your order throughout the nation. In the deliberations of that meeting, perhaps, some suggestions such as I have made may be offered and debated. Be that as it may, there will be, at that meeting, a test of your loyalty to the State of Maine. Last year our people went to the polls with earnest hearts, and made a sublime declaration against the sale and use of intoxicating beverages. All the world has witnessed our experiment, for a third of a century, of prohibition of this traffic by law. Thousands of persons, coming here from other States, have used all their influence to defeat this experiment, and many of our own citizens have winked at the illegal sale and helped on the awful mischief of the habit. This enactment at Portland will be the most critical test of the loyalty of Maine men to Maine laws that has happened during the sixty-five years of our State-life. Among the veterans who gather there will be hundreds who have, some time, acquired a thirst for that which can intoxicate; many who have had the habit of drinking excessively; many who have been in the practice of drinking convivially, especially with old companions. Besides, there will be hundreds of unscrupulous men present who will tempt the veterans, if they are allowed to do so; many who will try all the harder because they hate the temperance people and the temperance reputation of Maine. Now, you, honorable gentlemen of this post, you, members of the Grand Army of the Republic, can rise in your dignity, your loyalty to Maine, your care for the welfare of all concerned, and render all liquor traffic in Portland impossible during that meeting. It would be a greater triumph than Gettysburg, a nobler victory than Appomattox."

What a jumble there is in the following excerpt from Heber Newton's recent discourse: "Every most fundamental conviction is nothing more than a belief. We accept on faith all that is most essential to our happiness, our hopes, our life. We know ourselves as personal beings only by faith. We trust the affirmations of consciousness. We know God only by faith. We trust the declaration of our souls—the common belief of man." The first sentence is false. The second is measurably true. The third is false. The fourth is but a half-truth. The fifth is disputed. The sixth is true in a special sense, but does not well express what it tries to. This gentleman does not seem to know an "intuition" from a perception, or a perception from a belief, or a belief from a sentiment, or a knowing from an opinion—and still he puts on all the airs of a skilled metaphysician. We cannot help thinking that Mr. Newton should preach conclusions, and not processes. He cannot wrestle with the problems of philosophy. His Bishop should relegate him.

H. M. Stanley's book on the "New Congo State" is out, and copious extracts in the papers show that it is full of interest. But there are some very dark shadows gathering under that topic sun. One comes from the introduction of European liquors. In all the region of the lower Congo gin and rum are largely used as currency. This, it is said, cannot be avoided by the African Association. Refuse to use it, and work must cease. Every visitor who has a palaver must receive a glass of the liquor. A chief receives a bottleful, which he serves out, by the teaspoonful, to his retinue. The returns show a consumption of 125 gallons monthly in grog rations. This sort of thing must increase. Surely, civilization is a costly business to the uncivilized man.

Perhaps it is in reference to an alleged decline of pulpit power, and a falling-off in the quality of preaching, that one of the Church of England papers (the *Church Times*) prints an article asserting a positive improvement, and a great one, the last ten years, both in the matter and manner of the preaching in the pulpits of the Established Church. Thus it says:

"We have often heard comparisons drawn between the preaching of nonconformist ministers and that of clergymen of the English Church, much to the prejudice of the latter. No honest man, who was intelligent enough to form a judgment upon such a subject, could possibly do this now. And this improvement is all the more remarkable because the English clergy, as a rule, have never had any teaching in this particular branch of their work, and all that they have learned they have taught themselves. No doubt, the fact that a great deal more is thought

by the laity about preaching now than was formerly the case has acted as a spur to preachers, and has put them, so to speak, on their mettle. But, however this may be, the truth remains that the standard of preaching has been steadily and surely on the rise during the last decade."

Possibly there are those, not advanced in life, who have always been strangers to pain of heart, and who have not learned tenderness or toleration under the discipline of suffering, of disappointment, of unsatisfied yearning or of failure. Are they to be congratulated, or not? None of these experiences are to be desired on their own account. People shrink from them. The older may dread them even more than younger persons do, by reason of a hard and repeated experience, forgetting the service of discipline rendered by them. Yet, it must be, on the whole, better to have the pain, the suffering, the disappointment, the unsatisfied yearning, and the saddening failure, than to live on without the discipline, of which they are the means—the necessary means, without which the submission, the tenderness, the toleration, would never be learned. Till we get well along through with the discipline of life—on its sadder side—we are not able to reckon its value, or to be rightly thankful for it.

The New Haven *Palladium* of June 25th publishes in full the baccalaureate sermon of President Porter of Yale College. The closing paragraph is given herewith:

"In understanding be ye men. Dismiss at once, forever, the impression that the meekness or simplicity of the Christian spirit has any affinity with either ignorance or weakness, or that the humility of the gospel involves any savor of loss of self-respect. Let no man persuade you that you ought not to think in respect to the grounds of your faith or the reasons for duty. The service of Christ is a reasonable service, and our first and constant duty is to make it appear reasonable to ourselves and our fellow-men. Unless our faith has this strong root by which to hold, it can neither be fruitful in its growth nor in its products. In these days, for a thinking man not to think about his religious life is to commit a mortal sin against his Christian life. Remember that fruitfulness of life in any form depends on the energy of individual faith, and that faith depends upon the fidelity with which the convictions are obeyed. Remember, above all, that the present life, in its main features, is prolonged and perpetuated in the future; that an intelligent and courageous and useful and prayerful and unselfish and patient and forgiving life on earth, which is fed from a living spring by a living faith, opens wide the gates of entrance into the kingdom which cannot be moved."

It may be well to listen for a moment to what the very latest English writer has been saying about "George Eliot," whose career so many have been praising or defending. The following is a kind of summation of what he says:

"Then it will be seen and confessed that, in view of the great ethical teacher she posed for, to be accepted as she posed, in view of the weight she gave to moral responsibility, and the example set by her action, her life was a contradiction; that, if her first works were mountains of light, her last were mountains of dullness; and that her philosophy, more nebulous than concrete, matured no system, mastered no difficulties, and was neither distinctly constructive on the one hand, nor boldly negative on the other. She is full of large-lined, eloquent sayings, which have the power of touching all hearts alike. When reduced to their essence, they leave nothing that we can readily hold. They are protoplasm, without grit or fiber—chameleons, now green and now red, according to the base on which they rest. What there was noble in her intellect and powerful in her genius will live; but the inflation of the moment will collapse, and that portion of her fame which is factitious because it was personal will die with the men who created it."

Never, in the history of the world, have large crowds in large cities been handled with so small a governmental force as to-day in this country. A few policemen protect hundreds of thousands of people. There is trouble about the running of horse-cars in Chicago; thousands of people throng the streets, but a half-dozen policemen on a car carry it through the excited crowd in safety. What cause for congratulation! What power in the principle of self-government! Each man is a part of the Government. But we need to work and watch and labor in all ways for the continued improvement of all—for their moral and mental and spiritual good—or this minimum of authority will not control great, crowded cities in the years to come. A population of ignorant, drunken paupers will not yield to the orders or the beating clubs of a few policemen. We must see to it that men do not live in poverty, that money is not squandered in drink, that the schoolhouse and church and Sunday-school are within the reach of, and are frequented and loved, by all.

The department of missions has not had a very cordial appreciation or recognition, even in the higher places of German universities. But the faculty of the University of Berlin has been constrained to recognize the special ability and learning of Dr. R. Grundemann, as shown in his missionary researches, and, in token, has conferred upon him the honorable title of Doctor of Theology.

Objections that Need Revision.

One is tempted to a good deal of impatience in this world. For example, it is objected to the New Revision of the Bible, just as to the new statement of doctrine made by some twenty Congregational divines, that the result shows compromise; and compromise will never do. Even so large a man as Professor Charles A. Briggs is claimed to be saying, "The Christian public will demand greater unanimity among revisers before they will be willing to resign themselves to their leadership." Now, what reason can be given for supposing that one hundred, or fifty, or twenty-five men, selected from the present denominations, or from any ecclesiastical communities likely to exist in a hundred years, will be any more agreed than the men have been who have given us the New Revision? How in the world can there be a translation made by many minds which will be equally satisfactory to every one of those minds? How can a statement of doctrine be framed by twenty persons, in which no person will have yielded his preferences? In no way, except by picking men who are known beforehand to be identical in their conception of the system of teachings contained in the Scripture. Who is to do that picking? A statement of doctrine made by a committee of a religious body must be simply what seems best to the most minds in that committee. Its value resides in that fact. The Revised Testaments have the similar value. They are such a result of the studies and conclusions of several scores of excellent men as could command the adhesion of two-thirds of those men. That is all. Who asks more will ask a long time. If any one says, "Well then, let us be content with the translation of 1611"; but was not that made up in the same way? Was not that a compromise? The New Testament Revisers did their work with a revised Greek text before them, and it is complained that this created too many changes. Now, such critics as Professor Briggs complain that the Old Testament Committee did not wait for the coming new Hebrew text. Will such critics tell us who are to decide on the coming Hebrew text, and whether the decision will be unanimous? For our part, we do not expect to live to see the day when the confession of faith will be made for Congregationalists that will command universal satisfaction; nor when a translation of the Bible will be made for English or any other readers, concerning which the translators shall say in their preface, "Every one of us has seen eye-to-eye in every verse." Of one of the able divines of early New England, it is related that he said he had gone through the Bible and examined every passage, and come to some sort of opinion with respect to every one. But it is safe to say that there never have been ten divines in New England since who could go through the Bible, and having come each to his own opinion, found that, on every point, all thought alike. On by far the most important points their agreement would be marked and gratifying. But at scores of lesser places there would be difference. Still, it would be no unimportant service for these ten men to set forth those interpretations of Scripture on which they were agreed. A statement of doctrine drawn up by twenty-two Congregationalists will not contain all that the twenty-two have individually found in God's Word. It will not contain all that the seven most orthodox and able of them find. Neither will it contain all that the seven least able and orthodox find. But, possibly, it will contain a more suitable body of truth for the daily uses of the denomination than if even the first-named seven had made it. If we were to have a Bible for our own self, it is possible that we might have selected three or five out of the large Revising Committees who would have translated it to suit our particular mind. But we could not select for the English-speaking world. Would it not be somewhat arrogant to claim that, if we had selected, the Revision would have been improved? The fact is that a selection was made of such persons as represent the learning and piety of our chief Christian denominations, of men who write our commentaries and prepare our lesson-books. There is every reason to suppose that they have been devout and painstaking. No one of them is infallible. Nor was the majority of two-thirds infallible. But certainly it must be said that there is no English rendering of the original which has anything like the indorsement that concentrates on the English Bible of 1885. When the critics shall have given us one that has greater indorsement, this shall decrease and that shall increase. Meantime let all who love the Bible make glad and eager and open-eyed use of what the divine providence has given them in this year of grace.

Courage.

BY REV. DR. A. L. STONE.

In these days, that recall a heroic and victorious past, the element of *personal courage* comes naturally into recognition and appreciation. We wonder, perhaps, whether we should exercise it for ourselves if we were summoned, like our fathers, to the tested field to defend a nation's life and liberty. We may wish that there were some opportunity for us to play the man, and to win the honor of a brave and daring spirit.

We need not cherish this aspiration in vain. There will be abundant occasion in the most uneventful life to call out this soldierly quality, and to earn its warmest eulogy. The experience of every day will challenge our boldness in maintaining some moral conviction, or some position in which we have taken our stand.

It requires no small amount of courage at times to say "No" when we are importuned to take some step, of the wisdom and righteousness of which we have our doubts. It makes us appear singular and obstinate to resist the popular view, as though we were pronouncing judgment and condemnation upon our companions and associates, and held ourselves to be wiser and purer than they.

It calls for the same decision and integrity to be found in some path of progress in which we feel we ought to walk, and from which other footsteps turn aside. We are convinced that it is our duty to set some example in word or deed, or to maintain some habit from which our neighbors shrink or against which they protest, but it tries us severely to fail of their sympathy and to reflect upon their allegiance to right.

Some cause of moral reform encounters popular prejudice, and draws upon it popular condemnation or ridicule, and seems likely to secure no victories of conviction, conversion and faithful adherence. He is a bold advocate who marches up to the lonely standard, takes his position beneath its folds, and challenges the homage of all that pass.

Some weak and wavering acquaintance of ours, or even a stranger of such frail outfit, seems unable to make his way to some acquisition justly his, and to provoke only resistance and ridicule as he feebly and awkwardly urges his way. How strenuous a demand for our fraternal advocacy and vindication of such rights, and the winning of their attainment, no matter at what cost to us!

One whom we know is, in our apprehension, starting out upon some pathway of habit and practice that descends more or less swiftly into some gulf of evil, and seems to have no vision to discern his deepening peril, and will very likely sharply resent any intimation from us that he has entered such a walk, and will rebuke our reproachful conclusion. Can we face this incipient bitterness, rally our heart against it, and overcome it with our persistent friendship? Not unless we dare to venture all the kindly relation we have hitherto sustained to this erring life.

So it belongs to genuine *courage* in all the ties and affairs of the present to dare uphold the right however opposed, to dare resist the wrong however championed, to dare reveal the true however hated, to dare condemn the false however advocated, and to take, everywhere, the side of rectitude and nobility against whatever antagonism.

What is our record?

W. C. T. U.

The gospel temperance meeting was addressed on last Sunday at 4 p. m. by the Rev. R. W. Pearson, D.D. The Doctor led our meditations to an early scene in California, when a rough campaigner attempted to compel a young man to drink with the crowd at his expense. The youth told the story of his mother's midnight vigils, and his solemn promise to her that he would not drink intoxicating beverages in his wanderings and search for gold; that he would live soberly and righteously in this evil world; that he was ready to die for principle if need be, but not ready to break his solemn pledge to his mother; and the ruffian was conquered. This youth was Geo. P. Wilson, afterward superintendent of city missions in Boston. The last hours of this Christian patriot were described with feeling and power. This was a suitable occasion to recall such reminiscences, being the sixteenth anniversary of the hero's death. The speaker made mention of many eminently pious women and their work, from the days when they ministered to the personal comfort of the "man of sorrows" till the late crusade and the later organization of the Woman's Christian Temperance Union. He pointed us to the New Testament as the friend and counselor and champion of woman, and left its benediction on our gospel temperance meetings.

The meeting was an enthusiastic one. After a brief review of the past quarter the sense of the audience was asked as to the need and desirability of keeping these meetings up. The unanimous vote was for their continuance. Rev. G. W. Izer of the Howard-street M. E. church will address the meeting on next Sunday, the 12th inst. We expect a sacred song from Rev. F. A. Werth, besides choruses as usual. We hope we shall soon be permitted to announce Rev. W. W. Kincaid, as he only asked his appointment postponed for the present on account of ill health. The meetings are held at 4 p. m., on Sundays, in Grand Central Hall, 997 Market street, corner Sixth, and we want the hall crowded next Sunday. Com.

IMPORTANT TO SUNDAY-SCHOOL TEACHERS.—The Rev. Dr. Chapman will deliver three lectures, on "The Gospel in the Jewish Tabernacle," in the Young Men's Christian Association Hall, Monday, Thursday and Friday evenings, July 13th, 16th and 17th. These lectures will be FREE, and will be illustrated by models, charts, etc.

Home Missionary.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

The Way Alex. M. Davis Puts Things

Mr. Davis is the Secretary of the Massachusetts Sunday-school Association. He was present at the meetings in Saratoga. He paid close attention to the reports and addresses. On his return to Newton Center he at once issued a letter to the members of the Congregational Sunday-school Superintendents' Association. The interest awakened by this letter led the committee to mail a copy to the Superintendents in the State, trusting to awaken them to the importance of home mission work, and increase their knowledge by securing from the American Home Missionary Society, Bible House, New York, and the Congregational Sunday-school Society, Congregational House, Boston, copies of these valuable Saratoga documents. He says: "With this mail I send you a set of the reports and addresses from the American Home Missionary Society, just adjourned at Saratoga. It was the largest and most enthusiastic gathering the Society ever had, and was declared to be the largest convention ever held in that city. We do not realize the condition of our beloved land nor the dangers that hover over our blessed institutions. We have not been aware of the fact that one-third of our entire population is of foreign birth and parentage, and that one-fourth of our whole people live within the limits of sixty cities. We have not realized that 70 per cent. of the criminals released abroad have come to America, nor that 91 per cent. of the inhabitants of Chicago are un-American, while it adds 35,000 foreigners yearly to its census. Did we know that 49 per cent. in Massachusetts, 51 per cent. in Rhode Island, 72 per cent. in Minnesota, 72 per cent. in Wisconsin are foreigners, and that immigration is rapidly advancing to one million a year? Relieve Europe and Asia of their needs for war contingents, and, at once, we shall have a full tide of foreigners sweeping in upon us. There is a pride in the vastness of our country and the wealth of its prairies, and that Missionary Whitman saved to our flag Washington and Oregon Territories. There is a pride, also, in the fact that of the \$450,000 used in Home Missionary work last year, \$200,000 came from our own State. We are glad that four churches in Boston can give \$74,881.90 and four in Chicago \$77,158.55 a year to this work, but it was the widow's mite that counted the most in the Temple treasury. I had an opportunity to read between the lines of the Treasurer's report a noble roll of wealthy men as givers. I was impressed with the fact that we, the rank and file, rather than the few, are being marshaled for the Gettysburg of this American Republic. In thirty years the average giving of our churches has declined nine cents a member, while the home mission churches occupy the high plane we formerly stood upon. As you read these reports your heart ought to burn for some of the Christian youth to be educated out of your own school, as harvesters. This was the great crying need as shown in the Convention. In Kansas, of the one hundred missionaries employed, fifty came from other denominations, while, notwithstanding the tremendous increase within five years of this home work, there are a less number in preparation for it than there were ten years ago. Truly, our foreign mission field is within the cities of America—and the value of such strategic points was fully realized by our Lord and Master, as he lamented over Jerusalem, and by Paul as he journeyed from city to city in his spirit of conquest. The redemption of America for Christ must be within the next two generations, and those great sinews of war, men and money, must be provided from the material that the Sunday-school officers and teachers of Boston are working upon to-day. The influence of Massachusetts bay must be as potent in the redemption as it was in the foundation of this land. The Sunday-school, through President Capen, Secretary Dunning and Dr. R. R. Meredith, came into this Convention, in the words of the Chairman, "like the waters of the Saguenay, straight one hundred feet into the mighty river that runs on to the great ocean." This Society is reinforcing the Home Missionary Society by planting Sunday-schools in many new and needy districts, and caring for them till they can claim the oversight of home missionaries, and aid in their support, by furnishing literature to nearly all the laborers of the Home Missionary Society to carry on Sunday-schools, and especially to teach the children of Bohemians, Poles and other foreigners, hundreds of whom in several of our large cities are flocking into our Sunday-schools. Aid for the mission work of this Society seems to me absolutely necessary in order that the children in all the vast mission field may be taught the Gospel of Christ; and unless this work is well done all else that may be attempted will fail of the highest results. This seems to be peculiarly a work for our great country which our Sunday-schools are called on to do.

"My note-book is crowded with data from this great meeting, and when you fully take in that these home and Sunday-school missionaries stand head and shoulders along with the strongest men in our denomination, you can confidently assume that my memorandum book is overflowing, and is at your service if you call. Acquaint your teachers and scholars with the facts and the need and the opportunities of the hour."

The W. C. T. U. organizations in Tennessee have increased from four to forty-eight during the last year. Fifty-two new Unions have been organized in Pennsylvania since the State Convention in Harrisburg in October last.

Religious Intelligence.

Pacific Coast.

The quarterly meeting of the Bay Association will be held in the parlor of the Y. M. C. A. in San Francisco, on Monday, July 13th, at 11 A. M. Text for sermon plans, I John iii: 9.

C. A. SAVAGE, Scribe.

Rev. Spalding Witter presented the theme at the last meeting of the Monday Club, on "The Reformatory in Punishment for Crime."

Rev. Dr. George F. Magoun will introduce the subject of "Iowa, and Especially Prohibition" at the next meeting of the Club, on July 20th. There will be no meeting next Monday.

The Club very gladly welcomed as a visitor, last Monday, Rev. Dr. George F. Magoun, who is now on a visit to our Coast; for a month he will supply the pulpit of the First church in this city. For twenty years Dr. Magoun has been the President and Professor of Mental and Moral Philosophy in Iowa College, at Grinnell, Ia. A year ago he resigned the presidency, but still retains the professorship. Many of his old students, as well as many who have known him only by reputation, will be glad to know of his presence among us.

Last Sabbath, at the First church Dr. Magoun officiated morning and evening, preaching a communion discourse in the morning; and on the topic, "Sowing in Tears and Reaping in Joy," at night. Dr. Magoun is an able preacher, and his ministrations promises to be very acceptable in the church and city.

"The Scarlet Line in the Window" was the subject on which Rev. Spalding Witter preached in Olivet church. At night a Band of Hope meeting was held.

"God Forbid that I Should Glory Save in the Cross of Christ" was the subject of discourse by Rev. J. Rowell at the Mariners' church. At night he completed a series of sermons on the life of Christ, taking the closing scenes—"The Coronation and Assumption by Christ of His Throne of Redemption in Heaven."

"Christian Socialism" was the topic on which Rev. W. C. Pond discoursed at Bethany church. At night Home Missionary Sunday was very pleasantly and appropriately observed. It commenced with a praise service, and a very interesting programme was delightfully rendered. The motto was "The Goodness of God to our Country," based on the words, "He hath not dealt so with any nation." The pastor's address was on "The Safeguards of Our Country."

"Not Redeemed With Corruptible Things" was Professor Moore's topic last Sabbath morning at Plymouth-avenue church, Oakland. One person was received by letter to church membership at the communion. At night the monthly concert was held, when Miss Gouldy spoke from Japan. This lady is here en route from Japan to the East.

"The Betrayal of Christ" was the subject on which Rev. W. H. Cooke preached at Golden Gate church, Oakland. At night the service was deeply solemn, the theme being "It is appointed unto men once to die, and after death the judgment."

"The Crucifixion of Christ and Attendant Miracles" was the subject of discourse by Rev. I. F. Tobey at Park church, Berkeley. At the communion two persons joined the church. The evening subject was "Freedom Through Christ to His People."

Rev. G. M. Spencer of Reno preached at Alameda last Sabbath.

Rev. O. G. May, on recent Sabbaths, has held services with encouraging prospects at the Mission, San Jose.

Services were held at Port Costa and Crockett last Sabbath, as usual. At the latter place services suitable to the Fourth of July were held, the discourse being founded on the words, "Righteousness exalteth a nation, but sin is a reproach to any people."

Rev. Dr. N. W. Lane is doing excellent and successful work in his large sphere of labor. On Sundays he preaches at Lodi, Lockford and Galt to large congregations. The Lockford church is full. During the week he preaches at Clements, six miles above Lodi; on Friday nights, at Galt, he is delivering a course of Bible lectures to congregations varying from fifty to sixty. These abundant labors are telling for much good. There were three additions on profession to the Lodi church last Sabbath.

Rev. John Kirby has resigned the pastorate of the Stockton church.

Rev. E. Cash of Westminster has commenced services in the new and growing town of Long Beach, with a very good outlook.

The San Buenaventura church has called Rev. T. D. Murphy, now in the East, to be its permanent pastor, and it is hoped he will accept.

Rev. G. M. Dexter has accepted the invitation to the Soquel church, and removed there with his family.

Rev. T. K. Noble of Plymouth church in this city and Rev. C. S. Vaile of Martinez exchanged pulpits last Sabbath. A trio of clerical tourists has started to enjoy the beauties of Yosemite on a vacation trip. The happy parties are Brothers Tubbs of Byron, Tuthill of San Mateo and Freeman of Fresno.

We are very sorry to hear of the sickness of Rev. Dr. Thompson. He is very seriously ill, and is allowed to see no one. He has been confined to his bed nearly three weeks with malarial fever, rheumatism and pleurisy.

Three persons united with the Cloverdale church at the last communion, one by letter, and two on confession of faith.

Rev. J. A. Jones preached as usual at South Vallejo; subject in the morning, "The Compassion of Jesus," and "I have played the fool and have erred exceedingly" in the evening, which was listened to with the closest attention.

Four members were received into the church at Rio Vista on the 5th. It was a good day. The number at the communion table was unusually large. All signs are hopeful.

The undersigned, Secretary for California of the American Congregational Union, acknowledges the receipt of the following contributions, from October 1, 1884, to July 1, 1885:

Grass Valley Congregational Church	\$21 25
Los Angeles—Vernon Mission, of which from Rev. F. A. Field \$5	6 90
Lodi—Park Church	5 50
Mrs. S. M. Cummings	3 00
Alameda Congregational Church	5 00
Woodland Congregational Church	15 70
Lugonia (Second Congregational Church of San Bernardino)	12 00
Antioch Congregational Church	2 50
San Bernardino First Church	12 00
Saratoga Congregational Church	11 00
Los Angeles First Cong. Church	150 00
National City Congregational Church	14 00
San Francisco Bethany Church	25 00
San Francisco First Church—Collection, \$275; friends, \$270	545 00
San Francisco Plymouth Church	53 00
San Jose Congregational Church	7 00
Susannah Congregational Church	5 50
Fair View Congregational Church	2 00
Pescadero	5 00
Total	\$902 35

W. C. POND, Secretary.

LOS ANGELES.—Rev. A. J. Wells has gone to the mountains to spend his vacation. His pulpit will be supplied during this month by a brother from Grand Rapids, Michigan.—The Broadway-park church expects to have a permanent pastor in a few weeks. The work has been languishing somewhat in that district through lack of the necessary pastoral attention.—The Sunday morning services at Railroad chapel are devoted exclusively to the children. The services are short and lively, with a brief sermon for the little ones. The interest is increasing.—Rev. F. J. Culver and wife have returned from their honeymoon. A grand reception will be given to them in the Association rooms on Tuesday evening. Brother Culver means work, now, in dead earnest, and we may expect to hear that Y. M. C. A. matters are "booming."

TACOMA.—Rev. H. J. Taylor, formerly a missionary of the A. B. C. F. M. to the Gilbert Islands, has entered upon work in the East Tacoma mission of the First church, and also takes charge of the old Tacoma church. The East Tacoma mission is sadly in need of a chapel.

Hon. Frederick Billings, the managing director of the Northern Pacific railroad, who has so generously assisted the First church in its finances, spent last Sunday in the city, and received a very cordial welcome from the members after the morning service.—At the recent meeting of the Oregon and Eastern Washington Association in Forest Grove there were present some ten or twelve visitors from the Puget Sound Association. It is planned, hereafter, to make the former a general association of all of Washington and Oregon, with five local associations to transact the business of the different parts of this vast field.

OTHER DENOMINATIONS.

METHODIST.—Professor F. D. Bovard has resigned his position in the University of Southern California. He will re-enter the pastorate.

BAPTIST.—Edward Judson, President of the Missionary Union, and A. Longbridge, lately of the Telegu mission, are a committee to examine the Congo mission station. Dr. Judson sailed June 20th.

EPISCOPAL.—Rev. Dr. Runcie of Missouri is visiting this State.—Twenty persons were confirmed in St. Paul's church, Los Angeles, recently.—Rev. A. P. Anderson, formerly of California, has removed from Oregon to Southern Dakota.—Mr. J. Fred Holmes, of the Methodist Society, has applied to the Bishop of California for priest's orders.—The church at Yreka has been consecrated.

Y. M. C. A.

Count Puckler of Berlin, Germany, visited our city last week as a guest of the Association. Count Puckler is a member of the Board of Directors of the Berlin Association, and came to this country as a delegate to the International Convention held at Atlanta, last May. He is a young man, 31 years of age, and a very earnest Christian worker, and holds a very important position under the Government in Berlin. He was tendered a public reception at the Association Hall, Monday evening, June 29th, which was largely attended by German citizens. He visited points of interest in the city, and left last Friday for Portland, and will return to Europe by the Northern Pacific, visiting the Yellow Stone Park en route. He was very much pleased with his reception in San Francisco.

M. Waddington, the French Ambassador at London, and his wife, have both refused, the *St. James Gazette* says, to appear in mourning at the court ball, as prescribed by the Queen, because of the death of Prince Frederick Charles of Germany. M. Waddington's refusal was officially declared in a courteous note sent to her Majesty. In this the French Ambassador expressed to the Queen his personal regret at being unable to comply with the royal command, but said he could not disobey the orders of his Government to not wear mourning at the death of any enemy of France.

The monthly reception of the San Francisco Girls' Union will be held on the evening of July 10th, at 714 Bush street. An interesting programme is arranged, and a free invitation given.

General Conference of Maine.

The fifty-ninth General Conference of Maine Congregational Churches was held at Lewiston last month. Ex-Governor Chamberlain, who was last year elected to that office for three years, presided as Moderator. Four hundred members of those churches were reported as having been removed by death during the year, including seventeen ministers, the average age of whom was 73 years. Rev. Mr. Huntington, the Corresponding Secretary, read his annual report of the churches, which closed with the following summary: The summary of the General Conference is as follows: Our reported number of ministers is 173, of whom 47 are pastors, 91 acting pastors, and 35 without charge. There are also 13 licentiates. Our churches number 248, one new one having been organized this year. Forty-eight of these are supplied by installed pastors, 103 by acting pastors, and 85 are reported vacant. The number of actual vacancies is not quite so large, for some churches are so reported which have preaching part of the year. The membership of our churches is, males 6,090, females 14,908, total 21,093, of whom 4,518 are absent. The additions to the church have been, by confession of faith, 691; by letter, 336; total, 1,027. The removals by death, 423; by dismission, 341; by discipline, 146; total, 910. The gains exceed the losses by 117. This, however, does not fairly represent the actual gain, for the Pine-street church, Lewiston, dropped 104 absent members from their roll, and the church in Lovell 22. Making allowance for this, the additions exceed the ordinary removals by 243. The additions by confession this year are larger than in any year since 1879. Baptism of adults are 449, which is 80 more than last year. Infant baptisms, 140, which is 13 less. I am thankful to say, however, as an indication that we are not wholly declining in the use of this sacred rite of household consecration, that the infant baptisms of this year exceed those of any of the five years from 1879 to 1883. The number of pupils reported in the Sunday-school is 19,517. Number of families in the congregations, 13,208. These figures, as well as those of the benevolent contributions, will be increased by the more complete returns. The contributions to benevolent objects reported are as follows: To foreign missions, \$11,000, which is \$32 more than last year. To college and educational purposes, \$1,013, which is \$309 more. To the Congregational Union, \$1,596, \$12 more. To home missions, \$10,120, \$793 less. To the American Missionary Association, \$4,522, \$94 more. To the Congregational Publishing Society, \$220, \$15 less. To other objects, \$15,591, which is \$3,048 more. Total benevolent gifts, \$44,062, a gain of \$2,485 over last year. Home expenditures are \$179,575.

MARRIED.

ADAMS—JONES.—In the Congregational church at Cloverdale, Tuesday evening, June 30, 1885, by Rev. W. L. Jones, Frank E. Adams of Humboldt, Ia., to Carrie Jones, daughter of the officiating minister.

"The church was full, flowers abundant and gifts numerous." We join with a very large circle of friends here, at the Hawaiian Islands and elsewhere in congratulations and best wishes.

London was first lighted by gas on the 28th day of January, 1807. In 1806 Sir Walter Scott wrote, "There is a madman in London who is trying to light the city with smoke."

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Poison at the Front Door.

No article entering so generally into the food of every family has been found more villainously adulterated than baking powder. For the purpose of underselling the "Royal," whose absolute purity and wholesomeness has never yet been questioned, hundreds of dealers are putting up baking powders with cheap and adulterated cream of tartar, which contains lime, earth, etc., adding strength by the free use of alum.

These adulterated powders are "shoved" upon the public with the greatest persistency. They are first given away—left in samples at private residences, with circulars containing bogus analyses and certificates, and false representations as to their value, etc. This fact of itself is sufficient to condemn them. A first-class article will sell on its merits. No manufacturer whose goods are of value can afford to give them away, and none but the cheapest make and most inferior or unmarketable goods require to be distributed free in order to get the public to use them, and this method is adopted only by parties who have failed to dispose of their wares through the ordinary and legitimate channels of trade.

Free samples of articles of food left at the house should be regarded with suspicion. There is no guarantee of their wholesomeness, while there is real danger that they contain a fatally poisonous compound. Many instances of poisoning from the use of such samples are recorded.

The Royal Baking Powder is never given away, sold by means of lotteries, nor accompanied by chromos, spoons, crockery or other gifts, except the gifts of absolute purity, wholesomeness, full weight and superlative leavening power. These gifts are guaranteed with each package. Its own merits have been its chief advertisement, and they have secured for it the constant patronage of the American people to an extent beyond the combined sale of all other baking powders. The Royal Baking Powder is absolutely pure and perfect.

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Children's Department.

THE ANVIL OF GOD'S WORD.

Last eve I passed beside a blacksmith's door, And heard the anvil ring its vesper chime; Then, looking in, I saw upon the floor Old hammers worn with beating years of time.

"How many anvils have you had," said I, "To wear and batter all these hammers so?" "Just one," he answered; then, with twinkling eye—"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word For ages skeptic blows have beat upon; Yet, though the noise of Paine, Voltaire was heard, The anvil is unworn—the hammers gone. —The Current.

No Recommendation.

"Please, sir, do you want a boy?" It was a low, clear voice, with just the faintest tremor of apprehension in it. He stood at the door of the counting-room, his hat in his hand, his clothing neat and clean, his attitude waiting and deferential.

The long, well-filled counters in the narrow room were lost in dim perspective. Clerks hurried hither and thither. In the rear of the store was heard the sound of the hammers and the creaking of the elevator. Though it was but nine o'clock in the morning, and the sun shined brightly outside, it was so gloomy in the store-room the gas had to be lit.

"Do I want a boy?" asked the owner of the store, turning around in his chair, and looking sharply over the top of his spectacles. "What can you do?"

"Make myself useful, I hope," replied the boy.

"Oh, a general utility man!" And Mr. Lansing laughed. "Can you write?"

"I am a graduate of the high school, sir."

"Are you? That speaks well for you. What is your name?"

"Gabriel Winchester."

"Is your father living?"

"He died in Libby Prison."

Mr. Lansing eyed him more keenly when he said that, and also more kindly.

"I am the only support of my mother," the boy said, his voice husky; "almost the only support. She manages to secure work one day in a week."

The merchant was pleased with the boy's preciseness.

The head book-keeper, an old, gray-haired gentleman, with a benign face had turned from his desk, attracted by the boy's voice and the character of his replies.

"Where were you last employed?"

Mr. Lansing asked.

"At the office of the *Argus*."

"As a compositor?"

"No, but I had expected to be. I was copy-holder, sir."

Mr. Lansing took off his glasses and wiped them.

"Have you any recommendations?" he asked.

"No, sir."

"Why not?"

The lad's lip trembled.

"I was—discharged," came at last in a faint voice.

"Oh, that is it, eh?"

And Mr. Lansing frowned. "No wonder they gave you no recommendation. It strikes me you do not lack assurance. No, I do not want a boy."

He spoke with heedless acrimony, wheeled around in his chair, and resumed his paper. He was a church member, and admired nothing so much as integrity of character. Capacity, reliability and a stainless reputation were three things upon which he insisted in his employees.

The boy's face fell and he turned to go; but the book-keeper made him a sign to wait for a few moments.

He had been strangely drawn to the boy. There was something manly in his face, something self-contained in his bearings, much that was frank and fearless in his glance.

"Mr. Lansing," the book-keeper said, respectfully, "perhaps it is candor in the boy and not assurance. Will you allow me to ask him a question?"

"Oh, a dozen of them," replied Mr. Lansing, crustily, not lifting his eyes from his paper.

"Perhaps you should have made one more inquiry," the book-keeper said.

"My lad, why were you discharged?"

"Because I would not work on the Sabbath," came back in reply, steadily and bravely.

"What is that you say?"

It was Mr. Lansing that spoke, and in a tone more quick and loud than was usual with him. He had thrown down his paper, and fastened his keen eyes on the boy.

"I was discharged because I would not work on Sabbath," the lad repeated. They started a Sunday paper in the office last week. The men and boys laughed at me, but I did not care. I could not work on that day, sir."

There was a resolute look on his face, and he seemed to grow an inch or two taller.

"No—you are right," declared Mr. Lansing, in a strong, gratified voice. "Just sit down a minute."

His opinion of the boy had entirely changed. He left the counting-room with that quick, nervous tread peculiar to him.

In fifteen minutes he returned. He had been over to the office of the *Argus*. The boy's story was correct. The proprietor of the paper, a crusty, impatient old gentleman, had nothing to say in the boy's favor, but the editor and foreman were pronounced in their praise.

"I do want a boy," Mr. Lansing said as he placed his hand on the petitioner's head. "I believe you will suit me. Come here at this hour to-morrow morning."

A grateful look shone on the boy's face. "Thank you, sir," he said. He bowed politely and then withdrew.

"Mr. Doyle," said Mr. Lansing to his head book-keeper, "you have taught me a lesson. We can come wide of the truth, and do great injustice to another, simply by asking one question too few."

A Hard Battle.

"A box! a box! for Reeve and Marcia," exclaimed papa, as he opened the mail from the North. "And all the way from Chicago, too, and from Aunt Emma, I do believe."

When the box was opened, there in a nest of soft white cotton lay two large eggs, ornamented in beautiful colors. And wonderful to tell, these eggs had covers which, when lifted up, showed them to be full of sugar-plums. But these lovely boxes were very frail, and in their long, rough journey one of the covers was badly crushed.

"Sister can have that; I'll have the good one," said the little boy at once.

He was looked at with surprise, for he had always seemed a generous little fellow.

"My dear," asked mamma, "would you do so selfish, so unmanly a thing as that? Go away and think about it."

"I don't wish to think about it. I don't wish to think about it," he replied, excitedly. "I want the good one."

After that no more was said. He began to walk about the room; his face was flushed and he looked very unhappy.

If he chanced to come near papa, papa did not seem to see him, he was so busy reading his newspaper.

After walking a while he went to the other side of the room where mamma was bathing and dressing his little sister. He was very fond of his mamma. When she was sometimes obliged to punish him, as soon as it was over he would say:

"Wipe my tears! kiss me!"

So now, when his dear mamma did not seem to see that she had a little boy any more, he was cut to the heart.

At last he went into grandma's room. Now, he and grandma were great friends. Many happy hours did he spend in her lap hearing stories, and she called him her "blessed boy." But now, alas! she was so busy with her knitting, that she took no notice of him whatever! This was dreadful!

He climbed up into a chair and sat down. An evil spirit seemed to whisper, "Don't give up"; and so he began again his miserable walk. For nearly one hour did this little boy fight his terrible battle with selfishness, until at last he could stand it no longer. He came to mamma and said in a pleasant voice:

"I will take the broken one; sister can have the perfect one."

Then when papa and mamma had kissed him, and he had rushed into grandma's loving arms, what a load of unhappiness was lifted from his heart. —*Little Men and Women.*

Bessie Taylor and the Rose.

Bessie Taylor was a very discontented girl. She was never pleased with anything—always looking out for what was disagreeable, and not for what was pleasant in anything. She was going away from home, and her grandmother asked her if she would have a rose to stick in the bosom of her dress. So, being fond of flowers, she told her that she would like one. Away went her grandmother, with her cane in her hand, into her little garden, and gathered the finest rose that grew there. There were two buds growing on the same stem with the rose, and the leaves were as fresh and as green as the leaves of a rosebud could be. You may suppose that Bessie was not a little surprised when her grandmother snipped off the rose, the two buds and the green leaves with her scissors, and offered Bessie Taylor the stem alone, all covered with thorns.

"O grandmother, this is not a rose! Do you think that I will stick that ugly stem in my dress without a single flower or leaf upon it? No; that I never will! You do not deserve to have roses growing in your garden if you spoil them in this way."

"Perhaps not," mildly replied her grandmother, "but there are other people in the world besides me who spoil their roses."

"Then," said Bessie, "they must be very silly people."

"I think so, too," replied her grandmother. "And now I will tell you the name of one of them. It is Bessie Taylor."

Bessie reddened to her very ears, while her grandmother said:

"It has pleased God, Bessie, to mark your life with many blessings, mingled with a few cares, and you are continually neglecting your blessings and remembering your cares. If, then, you thus willfully despise your comforts and repine over your troubles, what is this but throwing away the flowers and green leaves of your life and sticking the thorns in your bosom?"

Who is like Bessie Taylor?

"Love, Honor, and be Gay."

The minister at a recent wedding came very near being broken up right in the midst of the ceremony, and all by the bride, a pretty, fragile, young little thing, and one of his favorite parishioners. She had insisted on the most rigid of the Episcopal Church forms, and her Unitarian minister had humored her. Imagine, then, his surprise as he dictated the lines, "promising to love, honor and obey," to have her distinctly alter her oath to "promising to love, honor and be gay," looking him directly in the face the while. He had some difficulty to control his inclination to laugh, and not being prepared for the contingency, let it slip. So, there are some very young brides of awful nerve, and that pastor probably feels as if one such had carried the whip-hand with him. If ever trouble does arise in that nest, the minister must expect his share of the blame. —*Boston Home Journal.*

Molly's Pennies.

The young assistant editor of one of the most important magazines in New York is also the teacher of a class of little ragmuffins in a mission Sunday-school. These children are allowed to bring a penny each on Sunday, for the help of other children still worse off than themselves. Mind, they are allowed, as a privilege—not required or even expected. It is set before them as an honor to help in the good work; and many of them bring their penny regularly—others when it is convenient—others seldom; but there is scarcely one so poor as not sometime to produce it.

Among the class is one little mite, perhaps six years old, who always comes well-patched and clean, yet whose whole aspect shows her to be one of the very poorest of the poor. She is not a pretty child. Life has been hard on her, and pinched her little face, and made sharp angles where there ought to be soft outlines and dimples; but she has bright, eager eyes, and she never loses a word the teacher says to her, and he feels that she is one of his most hopeful scholars.

One Sunday of winter, when the times were very hard, he heard a small voice at his elbow:

"Teacher?"

"Well, Molly?"

"Please, sir, here's four pennies, for this Sunday, and three more Sundays."

"Why do you bring them all at once, Molly?" the teacher asked, with curious interest.

"Because, please, father is out of work, and he said there might not be any pennies if I did not take them now," and the thin little brown hand slipped into his a brown-paper parcel in which the four pennies were carefully wrapped.

So the good work was not to suffer, however hungry the child's mouth might be before the month was over. The teacher wondered how many of the rich men, playing with fortunes as a child plays with toys, would remember, before making some desperate throw, to provide for the charities they were wont to help, lest there should not be any money in the weeks to come. —*Youth's Companion.*

Good Advice from a Humorist.

To young men Bob Burdette says:

"You take a basin of water, place your finger in it for twenty-five or thirty seconds, take it out, and look at the hole that is left. The size of that hole represents about the impression that advice makes on a young man's mind."

"Don't depend too much on your family—the dead part I mean. The world wants live men; it has no use for dead ones. Queen Victoria can trace her ancestors back in a direct line to William the Conqueror. If you cannot get further back than your father you are better off. Your father was a better man in his time than old William. He had better clothes to wear, better food to eat, and was better housed."

"If you are a diamond be sure that you will be found. Cheek, brass or gall never get ahead of merit."

"I love a young man who is straightforward. Ask for what you want. If you want to marry a rich man's daughter or borrow \$500 from him, ask him for it; it amounts to the same thing in the end. It is always better to astonish a man than to bore him."

"Remember that in the morning of life come the hard-working days. Hard work never killed a man. It's fun, recreation, relaxation, holidays, that kill. The fun that results in a head the next morning so big that a tub could hardly cover it with its walls. Hard work never does."

"Those who come after us have to work just as hard as we do. When I shovel the snow off my sidewalk, if perchance I take a three-quarter piece off of my neighbor's walk, I put it back, because if I didn't I should be doing him an injustice."

"You can't afford to do anything but what is good. You are on dress parade all the time."

"Don't be afraid of pounding persistently at one thing. Don't be afraid of being called a one-idea man or a crank. If you have one idea, you have one more than most men have. It takes a smart man to be a crank."

Purification of Drinking Water.

The average healthy adult man takes into his system four and a half pounds of water daily, and with it too often a dangerous quantity of foreign matter and disease-producing germs. In very many homes during the summer months, water that otherwise would nauseate the drinker is made made cold by ice, and then is hastily swallowed, the coldness masking its offensiveness. Unfortunately for the health of the consumer, the addition of the ice does not render the impurities in water innocuous, but often adds to its own contribution of disease-germs. The only safe-guard to the consumer is in giving his personal attention to the filtration of the water used in his household. Water slowly percolated through crushed vegetable charcoal will escape from it not only cleansed of particles held in suspension, but also of organic and other matter. The cheapness of charcoal is such that it is obtainable by all classes, and, when soiled, a fresh quantity can be substituted at trifling cost. The most effective filtration is obtained by placing crushed charcoal in an earthen vessel, so arranged as to compel the slow passage of the water through it, as all efforts at rapid filtration have proved inefficient. Only wooden spigots should be used in drawing off the water. A reservoir for the filtered water with a separate ice-chamber, will permit the water to be sufficiently chilled and keep all ice impurities out. Such a contrivance requires but very little room, is easily cleaned, the coal renewed, and is efficient in freeing water from impurities. —*Dr. Edwin J. Howe, in American Agriculturist.*

Bright Things.

Says the *Baptist*: "A well-known pastor lately said he had never forgotten one petition a good old deacon often used in his prayers: 'Lord, help us to remember what we ought not to forget, and forget what we ought not to remember.'"

Said a teacher to one of his girl pupils: "If your father gave you a basket of peaches to divide between yourself and your little brother, and there were forty peaches in the basket, after you had taken your share what would be left?" "My little brother would be left."

A New York Sunday-school teacher told her pupils that when they put their pennies into the contribution-box she wanted each one to repeat a Bible verse suitable for the occasion. The first boy dropped in his cent, saying: "The Lord loveth the cheerful giver." The next boy dropped his, saying: "He that giveth to the poor lendeth to the Lord." The third and youngest boy dropped his, saying: "A fool and his money are soon parted." —*Detroit Journal.*

A lady writes to the *Albany Journal* as follows: "During the administration of Mr. Buchanan the daughter of a Senator was married in Washington. The President, Cabinet and many members of Congress were in attendance. After the ceremony, Mr. Buchanan stepped forward to present his congratulations to the bride, a prominent feature of which was a hearty kiss. A member standing in close proximity inquired, 'Is it understood that I am to follow suit?' 'No, sir,' replied the President, 'it is understood that I kiss for the nation!'"

Mr. A. called at a parsonage and asked: "Have you any wool to sell?" "No," said the preacher, "but I have quite a flock of sheep that I haven't sheared." Mr. A. retired. In a few minutes his partner entered, and said: "I was just informed that you had quite a flock of sheep you had not sheared."

"Yes, I have," said the preacher, "but your informant did not understand the nature of my flock; I am a minister."

"Oh, yes, I see," said the stranger. "It will be some time before you get them sheared, will it not?" "I rather think it will," was the reply, "for I am having quite a time getting them washed clean."

"How did the Queen of Sheba travel when she went to see Solomon?" asked Miss R— of her Sunday-school class of little girls. "If you had studied your lesson you could not have helped knowing," said their teacher. "Now, look over the verses again. Could she have gone by the cars?" asked Miss R—, beginning to lose patience as the children consulted their books, but appeared to arrive at no conclusion. "Yes'm," said a little girl at the end of the class. "She went by steam-cars."

"Did she, indeed?" said Miss R—.

"Well, Louise, we would like to know how you found that out."

"In the second verse," responded the child, "it says she came with a very great train."

The following is told of John B. Randall, the editor of the *Augusta Chronicle*. He attended, one day, a colored church in the country, and had in his pocket a silver half-dollar, just the fare back to Augusta. At the conclusion of his sermon, the minister ordered a collection for his own benefit. "Of course," said he, "I expect every puseen to give something; but I've told Mr. Thomas, up the land yonder, had some turkeys stole Friday night. I don't want any man who had a han' in stealing dem turkeys to put any money in de plate." When the plate reached Mr. Randall, not a man had refused to contribute, and the preacher's eyes were on him. His half-dollar, accordingly, went into the plate.

Refusing Wine with Washington.

In these days no well-bred person shows surprise when any one refuses wine. It is only the vulgar and unrefined who significantly lift their eyebrows or make sneering remarks because a comrade shows his temperance principles. Perhaps this has always been true. At any rate, the following clipping from *The Little Christian* shows that Washington was as gentlemanly as he was great. Toward the close of the Revolutionary War an officer in the army had occasion to transact some business with General Washington, and repaired to Philadelphia for that purpose. Before leaving he received an invitation to dine with the General, and, accepting, found himself in company with many distinguished guests, among whom he preserved a modest demeanor, taking but little part in the conversation. Before the close of the dinner General Washington, calling him by name, requested him to drink a glass of wine with him. "Will you have the goodness to excuse me, General?" replied the officer. "I have made it a rule never to drink wine."

All eyes were instantly upon the young officer, with surprise and indignation—mayhap a few with approval. That a person should be so unsocial and so mean as to never drink wine was too bad; but that he should abstain from it on an occasion like that, and when offered to him by Washington himself, was intolerable. Washington at once saw the feeling of his guests, and promptly addressed them: "Gentlemen," said he, "our friends is right; I do not wish any of my guests to partake of anything against their inclinations; and I certainly do not wish them to violate any established principle in social intercourse with me. I honor my friend for his frankness, for his consistency in thus adhering to an established rule which could never do any of us harm if we adopted it." —*Selected.*

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Miscellany.

MOTHER, WATCH THE LITTLE FEET.

Mother, watch the little feet,
Climbing o'er the garden wall,
Bouncing through the busy street,
Tangling cellar, shed and hall;
Never count the moments lost,
Never mind the time they cost,
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing on the fragrant hay,
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken!
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart
Beating soft and warm for you,
Wholesome lessons now impart,
Extricting every wayward thought,
Sowing good and precious seed,
Harvest rich you then may see,
Ripening for eternity.

A JAPANESE FAN.

Bordered by quirky lines,
Covered with quaint designs—
Tortuous trees and vines and
Drawn arabesques;
Here are grim griffins seen,
Rivers of purple sheen,
Maidens in red and green,
Smiling grotesquely.

Haply beyond the seas,
Under the bamboo trees,
Some jaunty Japanese
Damsel possessed it;
Haply her lover, too,
When there was none to view,
(Lovers quite often do)
Kissed and caressed it.

Now 'tis Jeanette's, and she
Waves it so wistfully
When'er she strays with me
Down through the meadow,
That all my pulses stir,
hinking of it and her
Hang it! I wish it were
Back there in Yeddo!

War.

The air is full of the sounds of war.
They come from France, from China,
from Madagascar, from Egypt, and other
parts of the world. Wars, yea, and
rumours of wars, for England may very
soon be engaged in a terrible struggle
with Russia. In this article we are not
going to discuss the righteousness or un-
righteousness of war in the abstract, or
to consider the various motives which
prompt nations to engage in it, but to
notice the simple fact that the Sovereign
of the universe has been using it and
intends to use it, as well as His Word,
for the purpose of subduing and saving the
world. I will shake all nations saith
God, and the desire, or the desirable
things, as many commentators put it,
shall come—i. e., the true and noble of all
nations—and consecrate themselves and
their belongings to Christ. But Jehovah
must shake all nations before the world
will be prepared to receive and enjoy
His Son's reign of peace and righteous-
ness. It is now over eighteen hundred
years since that Son sat down amid the
glad acclamation of cherubim and seraphim
upon His mediatorial throne. But more
than half the world to-day refuse to
admit the righteousness of His kingship
and the divineness of His claims, and
even millions of those who do admit both
have never submitted their hearts to His
way. War, we are sometimes told,
cannot advance Christ's kingdom, but we
might as well be told that the rod judi-
ciously used could not subdue a haughty
and stubborn child and bring it to listen
to wholesome counsel, as to say that war
—the rod of God—cannot bring haughty
nations to listen to the claims of Christ
and to submit to them.

War with its physical suffering, its
darkened homes and its bleeding hearts,
is a terrible scourge. But is there nothing
but desolation and woe, is there no
good which comes from it? The storm
which wrecks ships, destroys precious
lives and valuable property, may be con-
sidered a great evil, but it clears the at-
mosphere of far greater evils, poisonous
vapors, and saves from more extensive
sufferings. So with war, it subdues and
saves by its awful havoc even the con-
querors. Material prosperity often in-
creases lukewarmness in religion and opens
the door to scepticism and infidelity,
makes a nation arrogant and insolent, but
the blood and treasure requisite to carry
on a war generally humbles the haughti-
est. England is not one of, but the
most Christian nation of the world. She
has more Christian energy and Christian
appliance than any other nation, yet
what is her social, moral and religious
condition to-day? Vice is actually
licensed and encouraged by Act of Parlia-
ment; licentiousness is extensively indulged
in in high as well as low society; 130
million pounds are spent on intoxicating
drink, which kills annually in the United
Kingdom about 100,000 human beings;
infidelity is openly and extensively avowed;
semi-Romanism is permeating the
Established Church, and there is an
alarming tendency to conciliate Popery
by elevating and endowing it in many
forms, while other nations which have
been cursed by it are in every shape and
form disowning it. Is it any wonder
then that we should be scourged by war.
God may, however, have a twofold ob-
ject in the present Egyptian campaign
and the anticipated Anglo-Russian con-
flict, namely: (1) To bring us, as a na-
tion, to see the cause of the rod, that the
cause may be removed; and (2), by crush-
ing the Mahdi and his followers, to in-
fluence for good the Mahomedan world;
also by bringing us into contact with that

part of the Eastern world whence the
gospel of the grace of God originally
came, and thereby hastening the coming
of His Son's Kingdom. The Crimean
war was a very lamentable one, yet it
opened Turkey, Russia and Austria, to
some extent, to the gospel, so that in
Russia many free Christian churches are
springing up, and many men and women
in high social position are receiving and
living the pure gospel. Let us pray that
the present wars may be signally over-
ruled by God, to the overthrowing of
false systems, and to the establishing
and consolidating of the true.—*Irish
Christian Advocate.*

At Rest.

The *Christian Union* prints the follow-
ing extract from a private letter written by
Robert Burdette of the *Burlington
Hawkeye*, describing the death of his
much-loved invalid wife:

The gray light of the early morning
was creeping in through the open windows,
and on her patient face, glorified by suf-
fering, was shining another, fairer light,
that I knew was streaming from celestial
portals opening for her. She smiled
sweetly as I crossed the room and stooped
to kiss her, and said:

"Rob, dear, it is—
'The chill before the dawning,
Between the night and morning.'"

It was the hour at which she had ex-
pressed a wish that she might pass away,
and I knew that she referred to a favor-
ite verse of a poem that she loved. I
said:

"Yes, dear, I think the sun will come
very soon now."

Her face grew radiant as she smiled
again and said:

"Yes, he will come for me this morn-
ing."

Dora was quickly at her side, and we
knew there were watchers whom we
could not see standing in the room. She
who was so nearly past all suffering was
solicitous only for our comfort, and in
quiet, loving tones gave me some little in-
structions: "You must keep well," she
said; "for Robbie's sake you must keep
well and strong."

The nurse entered the room, but Car-
rie could take neither nourishment nor
medicine. "I want nothing," she said.
Her breathing became more laborious.
The doctor arrived, but she could not
swallow the medicine, and he held her
hand, bade her good-bye and went away,
promising to come again during the morn-
ing. About six o'clock Robbie came, into
the room to kiss his "little mamma," and
stood close by her side.

There was no fear, no dread, in all the
scene. She could speak only in short,
broken sentences. As I repeated the
beautiful promises to her, how her face
kindled as she smiled on us, turning her
dear face from one to the other. Even
as she entered the room, she said, "The
sun is shining on it."

Moved by a sudden impulse, about
half an hour before she passed away,
Robbie rushed to her side, threw his
arms about her and holding her close,
kissed her. She kissed her boy and ten-
derly said:

"God bless my baby."

It was her last blessing on earth.
"Lord," she said, in broken accents,
checked by her troubled breathing, "into
thy hands I commend my spirit." Still
she looked at us, smiling, until a few
minutes before the end. She asked for
a drink of orangeade, but could not swallow.
"Even so," she whispered, "come quick-
ly, Lord Jesus." Her head fell back in
my arms. Like a flash of sunlight,
"bright, white light" swept across her
face, carrying away every stain and cloud
of disease; her face turned upward, and
her eyes grew strangely radiant. "Mother,"
she called joyously, as a tired child
springing into a mother's arms, "Mother!
mother!" and she was folded in the
arms of the angel who passed away when
she was a child. Her face was white as
the starlight, her radiant eyes were not
dimmed when we closed them, and for
the first time in many years she slept
without pain.

Velvet mosses cover the mound where
she sleeps, and graceful ferns fringe it
around. She rests in the beautiful
churchyard of quaint, old-fashioned Low-
er Marion church. It is her own wish,
made nearly or quite a year ago.

Growing Old.

Some one has said that growing old is
the worst of life. It is the worst of life
if we bring no ripened sheaves to the har-
vest. To remain light-hearted, showing
no trace of weariness as the years go on,
is not an easy thing. We tire of the
failures and conflicts that mark the way,
and find every worldly comfort, at best,
unsubstantial and unsatisfactory, and
why should we grieve, except for wasted
moments and lost opportunities? When
youth lies far away down the backward
path, and the friends who were young
with us, and those who made the sun-
light of our lives, are no longer near,
some of them have passed on, it may be,
to the other side—if Christian love has
made beautiful the vanishing years, grow-
ing old will not be very dreadful.

An infidel who has been successful,
financially, wrote above his office door
the other day, "Life is a failure if there
is nothing beyond." He has learned
that earthly possessions are perishable,
and is appalled at the thought of severed
ties. This life is indeed the saddest of
all sad failures if it is the sum of our be-
ing. We need an eternity. This life is
enough for our differences and our heart-
aches, but not enough for our love. We
need the never-ending years that lie be-
yond. In our heart of hearts we are
glad because of the promise, "I go to
prepare a place for you." In the fulfill-
ment of that promise we shall hear again
the patter of tiny feet and the voices that
were lost to us long ago.

If silver hairs do not become brown or
gold again "over there," it will not
trouble us, for each face will be radiant
with immortal youth.—*Norwood.*

TRUSTING.

I do not ask that God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My safe retreat.

If he afflicts me, then in my distress
Withhold his hand;
Or understand—
I do not think to always know his why
Or wherefore here;
But some time he will take my hand and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure,
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms around me beat,
And the heavens be overcast,
I know that he will give his weary one
Sweet peace at last.

JULY SONG.

Green grows the grass in the meadows,
Sweet sings the bird on the hill,
Soft fall the lengthening shadows,
Still is the lamb's young old mill.

Bright bloom the roses and lilies,
Filling with fragrance the air,
Soft smiles the azure sky o'er us—
Earth is a picture most fair.

Clear runs the shimmering brooklet,
Ferns waving cool by its side,
Music and beauty and gladness,
Priceless, for all to provide.

Rest, tired souls, midst the beauty;
Cease now to sorrow and moan;
Music and beauty and gladness,
Trust Him who painteth the lily
Ever to care for his own.

Practical Results of Atheism.

Five years ago there was founded in
Barton county, Mo., by a party of athe-
ists, a town called by the name of Liberal.
It is said to be the only community
of equal size in the United States which
does not recognize God or religion.
There is not a church within its limits,
nor a minister, nor a professing Christian.
Christians who come into the town on
business are commonly surrounded and
assailed for their religious belief in the
most abusive manner. The whole atmo-
sphere of the place is densely atheistic.
If there could be a community from which
God was utterly shut out, this town of
Liberal would be such.

The founders gave out distinctly that
the town was established as an experi-
ment—or rather, as they looked upon it,
as a demonstration of what man could do
for himself without the so-called "super-
stitions" of religion. They proposed to
show the world that Christianity was
nothing but a fable; that the people could
live and prosper without it; that churches
and ministers, and Sabbath-days, and re-
ligious observances of every kind, were
all a humbug, a kind of fetish worship,
that man ought to free himself from, if he
would attain to his highest earthly wel-
fare and happiness.

What, then, has been the result of the
venture? Nine-tenths of those now liv-
ing in the town would leave if they could
sell their property. There is not a store
in the town which carries \$10,000 worth
of stock; there is not a factory or manu-
facturing establishment of any kind in
the place, and, worst of all, there is not
even a school-house. Public schools and
infidel meetings have been held in rented
buildings, except those which were held
in "Universal Mental Liberty Hall," the
flaming title of a "building," says a cor-
respondent of the *St. Louis Globe-Demo-
crat*, "about the size of a smoke-house,
which it closely resembles." There is
not in the town a building that could not
be built for \$3,000, not half a dozen that
cost \$2,000, and a great majority of them
cost less than \$1,000. The two hotels
of the place are spoken of as "cheap
dens of the lowest character." One of
them is vacant, and the other is soon to
be closed.

Nor have the social features of this in-
fidel paradise been more gratifying than
its material features. One of the induc-
ements held forth by the founders was
that, with the absence of all religious
sects, both those quarrels which arise
from differences of belief and from the
necessary opposition of Christianity and
the world, social harmony and good
feeling would prevail, and men would
live together as brothers, in peace and
prosperity.

But, instead of this ideal harmony, the
town has nothing but quarrels and dis-
ension since the day it was founded.
And as to the virtues of society under
the removal of all religious restraint,
Liberal is a sad example of what unaided
human nature is able to do in emancipat-
ing itself from the dominion of sin. Liqueur
is sold without stint, and drunken-
ness is a prevailing crime. Swearing is
the common form of speech. Girls and
boys swear in the street, in the play-
ground, and at home. Fully half of the
women are said to habitually use pro-
fane language. Lack of reverence for
parents and obedience to them is the
rule. Husbands and wives separate
whenever they choose, and the most
gross forms of social immorality are pre-
valent. Slander and vituperation are in every-
body's mouth. This town of Liberal
has important material advantages. It is
situated in the midst of an unusually fer-
tile country, underlaid with rich deposits
of coal. A large amount of capital was
invested at the start in developing the re-
sources of the region and providing facil-
ities for immigration. There is nothing
whatever to account for the utter failure
of the community except the atheistic
principles upon which it was founded.
The significance of the experiment is
heightened by the bravado with which
it was announced to the world. It is a
lesson which the socialistic, free-think-
ing Southwest will do well to ponder.
Neither towns nor States can prosper
without the restraints of religion and
the recognition of divine providence,
authority and law.

Rev. W. Muirhead, for 31 years a mis-
sionary at Shanghai, stated at the recent
anniversary of the London Missionary
Society that when he went to China there
were not more than ten or a dozen Chris-
tian converts in the empire, while now
fully 25,000 are connected with the
church, and there are 40,000 professed
adherents to the faith.

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News Items.

General Black, Commissioner of Pensions, has said that he intended to appoint veterans to places under him.

The annual camp-meeting of the National Prohibition Association will be held at Decatur, Ill., beginning July 31st, and closing August 8th.

A dispatch from Yokohama says there is no hope whatever of saving the steamer *City of Tokio*, which is ashore near there. A large portion of the cargo has been saved.

Kentucky whisky men owe the Government \$5,000,000 back taxes which will be due August 1st. The law is peremptory, and the penalties for non-payment are heavy.

There were thirty-one fires and fire alarms in this city on Friday and Saturday last, mainly attributed to Fourth of July explosives. The total loss will not probably exceed \$2,500.

The legislature of Tennessee has agreed, by a vote of two to one in the Senate, and three to one in the House, to submit a prohibitory constitutional amendment to the popular vote.

Lady Churchill, who is the daughter of Leonard Jerome, of New York, is personally engaging in the Woodstock canvass to secure the re-election to Parliament of her husband, Lord Randolph Churchill.

The Japanese Government has announced that specie payments will be resumed on January 1, 1886. Paper money is already on a par with silver, and the Government is issuing convertible notes.

Bismarck's salary is \$13,000 per annum, besides residence and all expenses. Field-Marshal Moltke, the head of the German army, is paid \$9,000—\$3,000 as salary and \$6,000 pension—besides residence and rations for six horses.

The Gordon Memorial Committee, at a meeting recently, approved the resolution of the Prince of Wales in favor of establishing a home for training poor boys for military and civil life—Gordon's pet idea. The memorial fund now amounts to £18,031.

The Young Women's Christian Association in New York city is a vigorous organization, now fifteen years old. It has a building of its own, a library, an educational class which last year numbered 572, a Bible-class with a membership of 2,031, and many departments of Christian effort.

The June crop report of the Agricultural Department estimates the total wheat crop of the country at 360,000,000 bushels, of which 207,000,000 is winter and 153,000,000 spring! The condition of winter wheat is lower than ever before in June, the general percentage having declined from 70 in May to 62.

The Senate of Illinois has passed a bill which provides that in future the entire government and control of the Illinois penitentiaries shall be vested in the Penitentiary Commissioners, the Government being an ex-officio member of the Board. The work of the convicts is to be confined to such labor as may be required by the State.

The growth of some of the Southern States is illustrated by the statement concerning Chattanooga that it has increased since the war "from a clump of whitewashed warehouses and shanties to a city of 25,000 inhabitants; from a tax roll of \$1,300,000 to one of \$7,000,000, and has increased its business capital from \$209,000 to \$5,000,000.

In New York city, despite the police order, 300 permits were given at a quarter of a dollar each to sell fireworks, and there occurred fifty-two fires, most of them trifling, but involving a loss of \$121,000. The *Herald* says: "Several firemen were injured and a great deal of the fire department apparatus was broken, and many doctor bills will be paid by the city. In addition to this all sorts of mutilations were inflicted upon men, women and children."

I have but a single fear to express in regard to the perversion of one application of my feeling compels the use of very guarded terms. Christians rejoice in the advancement of true science. Christians are not afraid to have lectures upon science delivered in their churches. Christians are desirous that science should expose and destroy every superstition. The attitude of Christianity towards science is an attitude expressive of appreciation, thankfulness, and eager expectancy. What, then, is my one fear? It is that science, which is yet but in its infancy, should be so perverted as to support such a conception of materialism as shall exclude the possibility of the spiritual and the supernatural. It is along that line alone, from my present point of view, that science can do the Christian cause even temporary injury. Possibly the term "materialism" may now have to be defined. Whatever may have to be done in definition, I cannot but feel that any teaching which reduces human life to what is commonly known as a material basis strips that life of its sublimity, degrades moral obligation into a mere expediency, turns ideal excellence and every aspiration after it into a mere superstition, and stimulates all the meaner motives by which human conduct is regulated. It is here that the Christian teacher must take his definite stand. It is his business so to magnify human life as to lead the obscure hearer to exclaim in hopeful and thankful wonder, "Lo, God is in me, and I knew it not!"—From Dr. Joseph Parker's Address before the Congregational Union of England.

Sunday-School Lesson for July 19th.

I Kings xvi: 23-34.

BY REV. W. L. JONES.

Golden Text—"The way of the wicked is an abomination unto the Lord." (Prov. xv: 9.)

The lesson for this day is not very flattering to the race of man. It makes one incline to a belief in the doctrine of native depravity. The splendid kingdom over which Solomon reigned, and the sight of which made the queen of Sheba exclaim, "Happy are thy men, happy are these thy servants" (I Kings x: 8), was divided by the folly of Rehoboam, and the part that came under the rule of Jeroboam had been led into idolatry by his selfish ambition. For twenty-two years he led them into sin. Then his son followed, for two years, in the same steps, until he was assassinated by Baasha, who did twenty-four years of evil, and kept up, during all this time, a civil war with the other part of the kingdom, which was Solomon's. After killing as many of his countrymen as possible, for nearly a quarter of a century, Baasha died, and his son reigned two years, until his servant found him drunk, and killed him and took the throne for himself. In a week he found that it was not a good thing to be a king, and committed suicide, for fear something worse would happen to him. Then two factions sprang up, led by Tibni and Omri. They fought it out between themselves, and settled the right of succession in the usual way. The historian sums up the whole affair in the terse phrase, "So Tibni died and Omri reigned." This gives us the royal line from which Omri descended.

After twelve years spent in doing worse than all that were before him, he left the kingdom to his son, who married a heathen wife, became an idolater, hated God and his prophets, feared nothing but his wife and the arrows of his enemies, bled to death in his chariot, died like a coward, and the dogs licked up his blood.

The reign of these two most miserable kings, Omri and Ahab, was the fruit of that seed of Jeroboam's plantings when he "made Israel to sin." Ungodly rulers lowered the moral tone in the community, until murder, assassination and suicide were among common events of the day. If they had had daily papers and telegraphs to glean these items from all the country, the children of Israel could have had as many horrors served up with each morning's meal as we have now, and the wise ones would have remarked, just as they do now, that the world was growing a great deal worse than it used to be. Now, all this was about two thousand seven hundred years ago, and it is difficult to imagine things much worse than they were then.

We must also consider that the two kingdoms of Israel and Judah contained the best people the world could show. They were in the minority and sadly in the shade, but they were still the salt of the earth. The foregoing facts suggest two lessons, a sad and a joyful one.

It is a sad fact that moral qualities, as well as physical ones, are hereditary. The iniquities of the fathers are visited upon the children. It is a terrible thing to have an ungodly father or a wicked mother. One may, it is true, resist the evil of their example and training, but the rule is the other way. Iniquities do descend to posterity. It requires much effort, prayer and divine help to turn the current in the right direction. It is, then, a terrible thing to be an ungodly father or mother. Parents who neglect the Word and the worship of God, may seem to be doing a light thing, but they are sowing seeds that may spring up in future years, and develop themselves in a generation that shall be, like Ahab, worse than all that were before him. This passage in ancient history also suggests a more hopeful line of thought. Truth and virtue, though covered and scorned, will live and grow, and, in time, will be brought to light. This thought will be more distinctly brought out in the next lesson, but we will not overlook the fact that, during all this sad period of fifty years, God was as well known to some, and as well served, as at any time in the world's history. This subject teaches another lesson not always easy to receive.

Ahab was bad enough, but he never would have descended to the depth of infamy which he reached without the help of his wife. It was a sin to marry her. She had no right training and was an idolater. She was capable, efficient, self-reliant, and may have been handsome. She was more of a man than Ahab, and she knew it. On this account she seemed to be a very suitable wife for a king. But talent and force, without the restraining and guiding power of true religion, are a curse instead of a blessing. To marry a heathen, whether she worship Baal, or fashion, or amusement, or position, or any other god than the true God, is to pave the road to ruin. This lesson also contains a striking instance of God's truthfulness and man's recklessness.

In the book of Joshua (vi: 26) a curse is pronounced upon the man who should build up Jerico. But a man named Hiel, who either had not read the Scriptures, or, having read, thought God would forget after four hundred years, undertook the work in defiance of the curse. He laid the foundation, and the loss of his eldest son warned him to stop. He finished, and the loss of his youngest finished the curse pronounced so long ago. God does not forget. It is now more than three thousand three hundred years since God proclaimed in Sinai's thunders, "Thou shalt not steal," and he has not forgotten it. "Remember the Sabbath day to keep it holy," and he has not forgotten it. He will not, after so many years, "hold him guiltless that taketh his name in vain." It is well for us to notice that God does not forget.

Congregationalism in Vermont.

At the General Convention of Vermont Congregational Churches, held last month, the report of the Corresponding Secretary, Rev. A. W. Wild, as made, has the following very interesting intelligence:

We begin our annual review to-day with the names of seventeen ministerial brethren who have passed to their reward. None of them were in active service in the State, and but eight of them were resident in the State at the time of their death. The remainder, however, were connected with our churches, either on account of nativity or longer or shorter periods of service during their ministerial life. It is remarkable, also, that only one has been taken from the ranks of the younger ministry, that five of these seventeen were upwards of eighty years of age, and one only was less than sixty-eight, while the average age of the whole number was upwards of seventy-seven years, with an average ministerial age of more than forty-seven years. The number of churches remains the same as last year, 195, one being dropped and one added. The number with pastors is now forty-four, five less than last year, nine pastors having been dismissed and five installed, with one church whose pastor has resigned and left the field, but has not yet been dismissed. The number with acting pastors is eighty-three, one less than last year; with supplies, forty, one more than last year, leaving twenty-seven vacant churches, three more than last year.

There were 934 additions to the churches during 1884; 566 upon confession of faith and 368 by letter, against which were 867 removals—377 by death, 446 by dismission and 44 by discipline, showing a net gain of 67. Yet the total membership, as reported, is 61 less than last year, and the absentees also have increased, leaving the efficient resident membership 140 less than last year. And this same process has been gradually going on for a series of years. In the last five years the total membership of the churches by the tables has decreased 553, and the actual resident membership 914, or over four and one-half per cent., while the reports, year by year, ought to show a net gain by additions over removals of 54. Looking for the causes of this, there are suggestions of carelessness and neglect in the most vital duties of the church covenant, as well as in the ordinary business methods of keeping records. That nearly one thousand members, under the pledge of the watch and care of these churches, should have dropped out of sight in so short a period, apparently without the knowledge or solicitude of those who remain, is a startling fact, especially when the aggregate active force of the churches is barely holding its own. How to remedy this state of things may be one of those questions which should now occupy the wisdom of the Convention. Eighty-five churches received no additions by profession during 1884, and sixty-three none at all. Eighteen received additions of ten or more by profession, and twenty-two others from five to ten each.

The number of infant baptisms reported the last year is larger than in any year before since 1880, two or three churches improving the interest of the Children's Day in June to this special end, and adding each a score or more to the number. Only fifty-eight churches, however—a less number than for several years—report any observance of this ordinance. A comparison of the Sunday-school statistics of 1884 with those of previous years shows a steady, though not large, decrease, year by year (except in 1883), amounting to over 1,000 scholars, or four and two-thirds per cent., since 1880, and of 2,249, or nearly ten per cent., since the high-water mark in 1878.

The number of families reported as properly connected with our parishes, and represented in our Sabbath congregations, and thus provided with religious ordinances and instruction by our churches, represent, by the ordinary rule of calculation, not far from one-fifth of the population of the State.

The benevolence of the churches, in the aggregate, shows a slight increase upon the figures of last year's report, but the rate per member is thirteen cents less. There was an increase of twelve and one-half per cent. over the previous year in the contributions to foreign missions, and of nineteen and one-half per cent. to the American Missionary Association, offset by a decrease of thirteen per cent. to home missions, and of forty-one per cent. to the Congregational Union, twelve more churches, however, contributing to the latter cause than in the previous year. A cheering feature is the growing activity of the women of our churches in swelling the streams of Christian benevolence.

In the matter of home expenditures, 183 churches report an aggregate of \$158,647, or \$10.64 per resident member of the churches reporting. Last year 174 churches reported \$180,947, or a rate of \$12.21 per member. Including benevolence, \$1.70 less per member was raised for religious purposes than in the preceding year.

Tobacco—Its Sale and Use.

EDITORS PACIFIC: Herewith I send you a copy of the paper on "Tobacco," passed by the recent Annual Synod of the Reformed Presbyterian Church (O. S.), which met in Iowa. I take for granted you will be glad to give it to your readers, not only as an item of church news, but as a lively testimony against a popular vice. Let all ecclesiastical bodies take similar action, and I am sure it would help greatly to effect the desired object—a reform almost second to that of temperance. Yours for purity of both soul and body, N. R. J.

Oakland, July 6th.

"There is a peculiar association between the evil of intemperance and the evils arising from the use of tobacco. Tobacco-users object to this classification, but they cannot deny the facts. Synod refers these subjects to the same commission because they are homogeneous. The recent legislation requiring scientific instruction on the dangerous effects of alcoholic stimulants requires the same as to narcotics. The States enacting prohibitory laws against liquor are following with restrictions on the sale of tobacco. These evils are kindred. There is a family resemblance that betrays their common parentage. They grow in the same soil and they bear similar fruits. The evils are the same in kind and differ less in degree than most persons suppose. The waste of money for tobacco is two-thirds as great as that for intoxicants. As it injures the body and deteriorates the mind and degrades the morals and wars against the soul, its influence is less manifest, but just as certain. It is also a public offense. It exerts an evil influence in leading others to sin. It is an outrage on the rights of those who are compelled to wade through its filth, and to breathe its offensive and poisonous atmosphere. We adopt the following resolutions: (1) We express our strongest disapprobation and condemnation of the traffic in and indulgence in the use of tobacco, and warn our members against this blench on Christian character. (2) Synod reiterates all its former brotherly admonitions to ministers, elders and deacons and Sabbath-school teachers, that their continuance in this practice is inconsistent with their position as ensamples to the flock, and is most enjoining to the youth of the Church. (3) Presbyteries are enjoined to carry out the law of Synod, by not receiving or retaining under their care students that continue in this habit, refusing them license; and we will respect the request of those Presbyteries that have asked that no tobacco-users be assigned to them, and they will be justified in refusing appointments to any such offenders as may, through oversight, be allotted to them. (4) We most earnestly and kindly warn our youth, precious sons of Zion, not to be misled by the evil practice of many professing Christians, who mourn their bondage. We remind them that if these fathers had been taught the evil of this practice as we have, they would not deliberately have chosen this course. The fact that professing Christians are addicted to the habit does not change its abominable and sinful character, nor will it in any way avert its consequences in your lives.

The statistics of London show a fearful rate of mortality among insured infants. The books of the insurance companies show the death rate among infants who are insured is much greater than the death rate for the same ages as published in the Government reports. The latter include both insured and uninsured infants. If the two classes could be separated in the official reports so that they could be compared, it is believed it would be shown that the mortality among the insured is 50 per cent greater than that among the uninsured. These facts strengthen the suspicion into conviction that many infants are deliberately murdered for the sake of insurance on their lives.

The Diet of Brunswick, by a unanimous vote, adopted a resolution declaring that the succession of the Duke of Cumberland to the throne of Brunswick would be incompatible with the peace and security of the German Empire.

Publishers' Department

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NOTICE OF INTENTION TO BECOME A SOLE TRADER.

In the matter of the application of Sarah M. Gardner to become a sole trader.

Notice is hereby given that I, Sarah M. Gardner, wife of Isaac G. Gardner, resident of the City and County of San Francisco, being desirous of availing myself of the provisions of Title XII, Part III, of the Code of Civil Procedure, intend to make application to the Superior Court of the City and County of San Francisco, State of California, on Friday the 7th day of August, A. D. 1885, at the opening of the Court on that day, or on such other day to which the hearing may be postponed by the Court, for a judgment and order of said Superior Court authorizing me to carry on and transact business in my own name and on my own account, as sole trader. The nature of the business I propose to carry on and conduct is that of keeping a restaurant in the City and County of San Francisco.

SARAH M. GARDNER.
July 1, 1885.

IN THE SUPERIOR COURT, CITY AND COUNTY OF SAN FRANCISCO, STATE OF CALIFORNIA.

MAMIE A. BROWN, Plaintiff,
vs.
EDWARD L. BROWN, Defendant.

Action brought in the Superior Court, City and County of San Francisco, State of California, and the complaint filed in said City and County of San Francisco, in the office of the Clerk of said Superior Court, in and to the effect that the said Plaintiff (Mamie A. Brown) is entitled to a judgment and decree of this Court dissolving the bonds of matrimony now existing between Plaintiff and Defendant, upon the ground of Defendant's willful desertion of Plaintiff, as stated in the Complaint on file herein, to which reference is made. And you are hereby notified that if you fail to appear and answer the said Complaint as above required, the said Plaintiff will apply to the Court for the relief therein demanded.

Given under my hand and seal of the said Superior Court, at the City and County of San Francisco, State of California, this twenty-first day of May, in the year of our Lord one thousand eight hundred and eighty-five, JAMES J. FLYNN, Clerk.

By J. D. RUGGLES, Deputy Clerk.

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Perkins & Wilson, whose dry goods store advertisement is in another column, are our sort of people. We recommend our friends to trade with them, as we have long done with great satisfaction.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco by the day, week or month, with or without board, at low rates, please call at office, or send to, THE PACIFIC.

PRICES CURRENT.

SILVER—Bar Silver, per ounce, 1,000 fine \$1.06 1/2; Sterling bills on London, 60 days, \$4 85 to 4 86 1/2; Bar Silver, per ounce, 925 fine, 49 1/2 d.

COMMERCIAL.

Flour—Best brands of City Extra, \$4.25 to 5.00; Superfine, \$3.00 to 4.00; WHEAT—\$1.40 to 1.50 per ct.; BARLEY—Feed, \$1.12 1/2 to 1.15; OATS—No. 1, \$1.15 to 1.20; FEED—Bran, \$15.00 @ 16.00; ground-barley, \$25.00 to 27.00; middlings, \$20.00 to \$22.50.

POTATOES—25c to 75c per cwt. PEARS—Lemons, 77c to \$1.25 per box for California; Bananas, 1.00 to \$1.75 per bunch; Apples, 35c to 65c per box; Oranges, Cal., \$1.25 to 1.50 per box; Strawberries, \$1.75 to 3.50 per chest; Raspberries, \$2.00 to 5.00 per chest; Peaches, 25c to 40c per box; Figs, 30c to 65c per box; Currants, \$2.25 to 2.75 per chest; Grapes, 50c to \$1.25 per box.

VEGETABLES—Cabbage, 75c per ct.; Cauliflower, 65c per doz; Turnips, 50c to 60c per ct; Marrowfat Squash, \$1.50 to 2.00 per ton; Green Peas, 1 1/2 to 2c per lb; Tomatoes, 25c to 65c per box.

HAY—\$7.00 to 14.00 for all grades. Straw, 60c to 65c per bale. BUTTER—Choice, Cal. 19c to 20c. CHEESE—Cal. 8 to 9 1/2c choice. EGGS—19 to 21c per doz for Cal. BEEF—6 1/2 to 6 3/4c first quality; 4 1/2 to 5c for third.

LAMB—5 1/2 to 6 1/2c per lb. MUTTON—Wethers, 4 1/2 to 5c; Ewes, 4 to 4 1/2c. PORK—Live hogs, 4 1/2 to 4 3/4c for hard grain hogs on foot; dressed do, 5 1/2 to 6c for city.

HIDES AND SKINS—Sheep skins—Sheerings, 10 to 25c; Short Wool, 35c to 60c; Medium, 60 to 70c; Long Wool, 90c.

Dr. PRICE'S SPECIAL FLAVORING EXTRACTS

Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit.

PRICE BAKING POWDER CO., CHICAGO.

FOR SALE BY JOHN F. CUTTING & CO., AGENTS, SAN FRANCISCO, CAL.

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TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN NO AMMONIA.

THE TEST: Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.

THE MOST PERFECT MADE.

DR. PRICE'S CREAM BAKING POWDER

DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gums For Light, Healthy Bread, The Best Dry Hops Yeast in the World.

FOR SALE BY GROCERS, CHICAGO.

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